WORLD CALL

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Mission Schools Make a Difference

★

Frontier in Rural Japan
Shusui Terada

★

A Country Church Reborn
J. Edward Moseley

★

JUNE
1959

★

Price 20 Cents

June, 1959

Vol. 41 No. 6

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Oberlin Christian High School in Jamaica, where the classroom picture on our cover was taken, has had a remarkable growth since it opened its doors with three students in 1946. By 1950, enrollment had reached 47 and last year there were 158 pupils. One boy who began his studies at the school in 1946 went on to graduate from Jamaica's Union Seminary last year and is now a minister. The motto of Oberlin, seen dimly on the wall, is "Honesty, Obedience, Industry and Courtesy." The photo is by James L. Merrell, associate editor of WORLD CALL. The training of children and youth has been emphasized from the beginning in the cooperative work of Disciples of Christ.

Hidden Answers

1. How many churches are found in rural Japan?
2. Is the United Church Statement of Faith a binding creed?
3. Who is Boleko Job?
4. What do the years 1939 and 1948 mean to the Fairview Church?
5. What historical celebrations will coincide at Denver?
6. What is a "Quest Group"?
7. Where is La Hermosa Church?
8. How are Disciples helping Carlos make a different life?
9. How many Protestants are reported in Hawaii?

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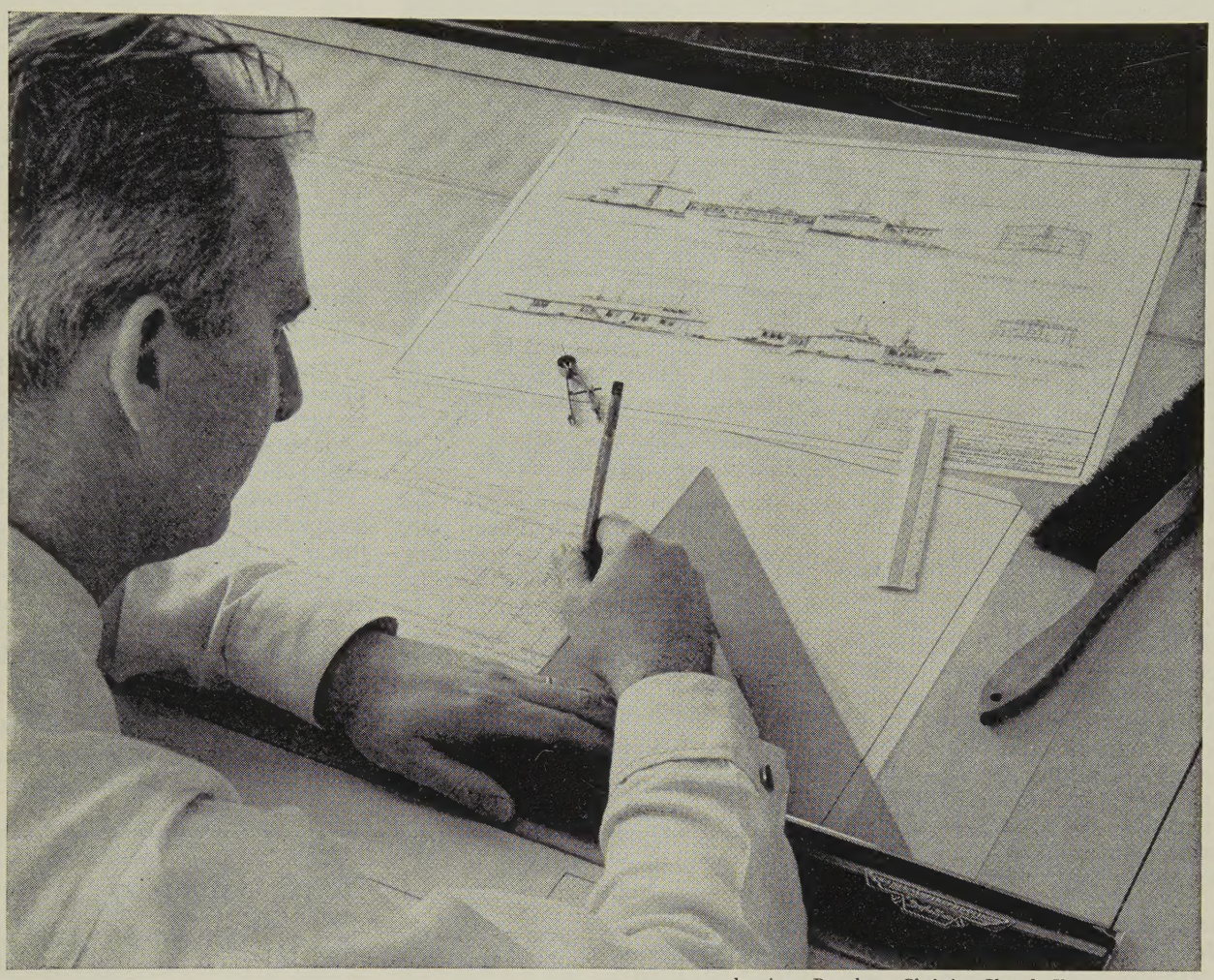
Today's Churches are Tailor Made



drawings—Boardman Christian Church, Youngstown, Ohio

During 1958 the Architectural Department of the Board of Church Extension assisted over 487 different churches across the Brotherhood in designing facilities to fit their programs.

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GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Filipino Missionaries Increased to Fifteen

MANILA, PHILIPPINES.—The number of overseas missionaries from the United Church of Christ in the Philippines has been increased to fifteen.

This total was reached on March 22 with the commissioning of Mr. and Mrs. Melchizedek M. Solis, at the Ellinwood-Malate Church here. Mr. and Mrs. Solis, who are supported by the United Church of Christ, American Baptists, Disciples of Christ, and United Presbyterians, will teach in the McGilvary Theological Seminary in Chiengmai, a northern Thailand city within one hundreds miles of the Communist China border.

McGilvary, like Union Theological Seminary here, is an interdenominational seminary. Serving on the faculty at present are Mr. and Mrs. Stanley Sewell, missionaries in Thailand with The United Christian Missionary Society. Mr. Solis will help the seminary develop courses in Christian education while his wife teaches music at the school.

German Rally Set for August

BERLIN.—Protestant-Catholic relations among uprooted peoples in troubled areas, the ecumenical movement, and the influence of mass media will be discussed for the first time at the German Evangelical Church Day (*Kirchentag*) in Munich, West Germany, Aug. 12-16.

Discussion of religious problems of displaced persons will be of particular interest to Bavarian Protestants since for the first time in its history the rally is being held in a largely Catholic region. Sessions on the ecumenical movement will stress problems of the younger churches in Asia and Africa. Included in the mass media talks will be the press, films, radio and television.

Also new this year is an Evangelical Counseling Service through which theologians, lawyers, doctors and psychiatrists will be available for individual consultation on personal problems.

During the five-day rally, ten working groups will explore church, political, family, community, vocational and social problems in the light of the Evangelical faith. Prominent ministers and lay leaders will lecture on related topics.

More than 500,000 German Protestants, and delegations from Protestant churches throughout the world, are expected to attend the rally. In addition, it is hoped that 30,000 Evangelical Christians from the Soviet Zone will be permitted to go to Munich for the gathering.

Scriptures Now in 1,136 Languages

NEW YORK.—By the end of 1958 some part of the Bible had been published in 1,136 languages, according to an announcement made here by the American Bible Society.

The whole Bible has been published in 215 languages, the New Testament in 273, and at least a Gospel or some other whole book in 648.

The whole New Testament was published for the first time in 1958 in *Gourma* (French West Africa, British and Foreign Bible Society) and *Avacucho Quechua* (Peru, American Bible Society-British and Foreign Society).

Disciples Make Plans For "Decade of Decision"

INDIANAPOLIS.—Leaders of Disciples of Christ have given approval to plans for their communion's ten-year program during the 1960's, called the "Decade of Decision."

The program, which will call for stepped-up financial giving looking toward a potential of $600 million, was approved here by the Council of Agencies of the Christian Churches (Disciples of Christ), which consists of nearly one hundred national, regional, state and provincial agencies.

It was announced that a minimum financial potential from the churches could amount to $400 million, with

Japanese Princess Helps University

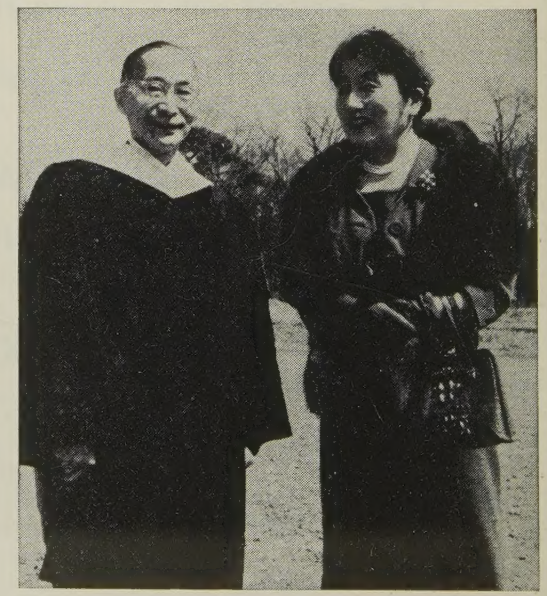
HER Imperial Highness Princess Chichibu participated this year in the graduation program at the International Christian University, Tokyo, Japan. She is an honorary councilor of the university and the first member of the imperial family to become officially associated with a specifically Christian enterprise in Japan.

The Princess, aunt of Crown Prince Akihito, has attended nearly every major function on the I.C.U. campus since its founding by Disciples of Christ and other communions in 1949.

Because of the coincidence of the annual commencement date with the Spring Equinox, a traditional Japanese holiday, the Princess is never able to attend the graduation exercises. She must join in rites at the imperial palace with other members of the ruling family. However, she has regularly attended other functions for the new graduates.

The third commencement exercise of the International Christian University was held on March 21. Degrees were conferred on 126 students, including seven students who were candidates for the first master's degrees from the Graduate School of Education.

H.I.H. Princess Chichibu is shown in this photo with Hachiro Yuasa, I.C.U. president.



a maximum financial potential estimated at $657 million for the decade of the 1960's.

The plan calls for a "goal of giving" from local Christian churches amounting to "as much for others as for ourselves." In 1960-61 the objective would be $1.00 out of $5.00; 1963-64, $1.00 out of $4.00; 1966-67, $1.00 out of $3.00; reaching $1.00 out of $2.00 for non-local-church purposes by 1970.

The "Decade of Decision" program will be explained and given final approval at the Disciples' International Convention Assembly scheduled for Denver, Colo., Aug. 28-Sept. 2 this year.

The stepped-up financial drive will undergird a program embracing some twenty emphases, including evangelism, church establishment, the ministry, Christian education, world mission, Christian action and community service, and others.

To help with the ten-year program, seventy-five training sessions will be held next spring across the country in preparation for the holding of local church visitations in more than 4,500 local Christian churches later in 1960 to explain and launch the entire program for the decade.

Women's Conference Held in Jamaica

KINGSTON, JAMAICA.—Women leaders weighed the part they should play as citizens and studied how to train the feminine sex in civic rights and responsibilities at a seminar held here May 6-8.

The sessions, held in the University College of the West Indies, were sponsored jointly by the Jamaica Christian Council and a special committee of representative women with the cooperation of United Church Women in the United States.

This is the first time that United Church Women—a department of the National Council of Churches—has assisted with such a seminar in another country.

Okinawa Christian Institute Recognized

NAHA, OKINAWA.—Okinawa Christian Institute here, a union school in which Disciples of Christ participate, gained government recognition this past February. It is the first Christian school of college level on Okinawa.

According to Miss Itoko Maeda, missionary with The United Christian Missionary Society who serves on the Institute's faculty, the new school year opened on April 6 with thirty new students enrolled. Total student body of the college, which at present has a two-year program, is now 43.

—RNS Photo

More refugees arrive at a camp in Germany which is already crowded to capacity.

International Refugee Committee Formed

REPRESENTATIVES of fifty religious and other voluntary and non-governmental organizations have established an International Committee for the World Refugee Year scheduled to start in June.

The committee will seek "to make the World Refugee Year an occasion of unique great meaning in which no opportunity shall be lost to proceed more rapidly with finding solutions to the problems of refugees."

Chairman of the committee is Elfan Rees of Geneva, representative in Europe of the Commission of the Churches on International Affairs. Charles H. Jordan of the American Joint Distribution Committee is co-chairman.

Other agencies represented on the committee include the World Council of Churches, National Catholic Welfare Conference, Lutheran World Federation, Friends World Committee for Consultation, International Catholic Migration Commission, and International Conference of Catholic Charities. Disciples of Christ share in the program through their participation in the World Council.

The World Refugee Year, to promote the resettlement of remaining displaced persons in Europe, was proclaimed under a resolution adopted by the United Nations this past December. Co-sponsoring the resolution were the United States, Great Britain and a number of other countries.

A United States Committee for Refugees has been formed to stimulate nationwide interest in the Year and to plan the American program for the observance. Harper Sibley of Rochester, N.Y., chairman of Church World Service of the National Council of Churches, is president of the committee.

Coptic Church Gets New Patriarch

CAIRO. (RNS).—Archpriest Mina Albaramoussi Elmetwahad was chosen here by lot as Patriarch of the Coptic Christian Church which embraces six million Copts in Egypt, Ethiopia, the Sudan, Palestine and South Africa.

The new Patriarch, 57 years old, once worked for a travel agency in Alexandria but became a monk in 1927. Doctrinally close to Greek Orthodoxy, the Coptic Church left the mainstream of the church in 451 A.D. over a theological controversy.

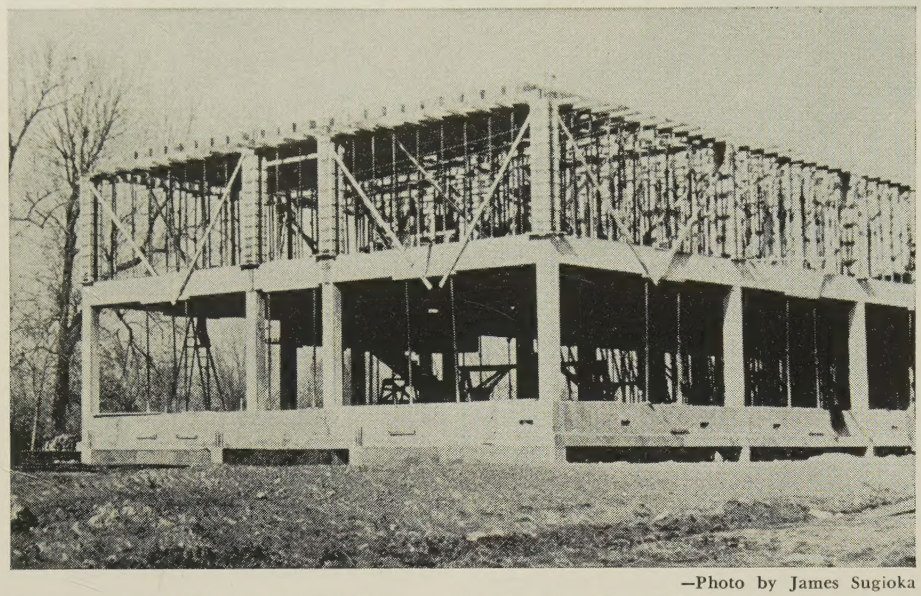
Disciples of Christ have had fraternal relationships with the Coptic churches through the Council on Christian Unity. *(See article on page 27 of the April issue of* WORLD CALL, *"New Life for Ancient Churches.")*

Norris Becomes Seminary President

INDIANAPOLIS.—Beauford A. Norris, who was named acting president of Christian Theological Seminary here in March following the death of O. L. Shelton, has been made president of the school.

This appointment was confirmed

Tougaloo to Get New Science Building



—Photo by James Sugioka

The new $440,000 science building at Tougaloo Southern Christian College, Tougaloo, Miss., is nearing completion, according to a report from Samuel Kincheloe, president. Dr. Kincheloe says that the building will be dedicated in the fall and will be available for use by students at the start of the fall semester. Disciples of Christ have contributed $100,000 through the Capital for Kingdom Building program to this new academic building, which will house chemistry and other classrooms and offices. Tougaloo S. C. C. is a four-year liberal arts college for Negroes which is sponsored jointly by Disciples of Christ and the Congregational Christian Churches.

by the board of trustees of the seminary, one of the largest of the theological institutions affiliated with the Board of Higher Education of Disciples of Christ.

Dr. Norris joined the faculty of the seminary in 1950, serving as professor of preaching and pastoral work. In 1954 he became assistant dean of the seminary, still known at that time as the Butler School of Religion; and in September, 1958, he was made dean upon the reorganization of the school as CTS.

Dr. Norris, a former pastor and chaplain, holds a doctorate from the University of Edinburgh, in Scotland.

Syrian, Lebanese Church Assumes New Responsibility

BEIRUT, LEBANON. (RNS).—Missionary work of the United Presbyterian Church in the U.S.A. was joined with the program of the native Evangelical Church of Syria and Lebanon at a ceremony here attended by officials of both denominations.

They mapped plans to give Arab Christians gradual control and ownership of more than a dozen Presbyterian schools, colleges, hospitals and other properties, as well as churches.

Under terms of the merger, missionaries will become fraternal workers serving under the authority of the synod of the national church—a single body bridging Syria and Lebanon.

A United Presbyterian spokesman stressed that the American denomination's mission work aims to establish healthy indigenous churches. He said institutions and work of the missions, including evangelism, pass to these national bodies as they become capable of assuming control.

Church Leaders Praise Brilioth

GENEVA.—Officials of the World Council of Churches and the Lutheran World Federation have paid glowing tributes to Yngve Torgny Brilioth, former Primate of the State Lutheran Church of Sweden and a leader of the ecumenical movement, who died in Uppsala on April 27 at the age of 67.

Dr. Brilioth, who retired this past October as Archbishop of Uppsala, helped in the formation in 1948 of the World Council of Churches and served as chairman of its Faith and Order Commission and as a member of its Central Committee.

"The ecumenical movement," said W. A. Visser 't Hooft, WCC general secretary, "owes Dr. Brilioth a great debt of gratitude for his devotion to the cause of Christian unity, and for the leadership which he gave it during the whole period of forty years since its beginning."

Sees New Role For Campus Minister

MACOMB, ILL.—University pastors or campus ministers are no longer "playmates to the teen-agers." This is the view of D. M. Brown, campus minister at Western Illinois University here and a representative of the United Student Christian Foundation, in which Disciples of Christ participate with other major Protestant groups.

"Instead of being a playmate for the teen-agers, the campus minister must now have the confidence of faculty and administration as well as students. He must be skilled in his field and able to witness to it in terms that make sense to the academic world," Mr. Brown states.

Ecumenical Work Camps Planned in 27 Countries

NEW YORK.—Two hundred American church youth will join 800 young people from other nations in forty-six ecumenical work camps in twenty-seven countries this summer. Now in its thirteenth year, the program is sponsored by the World Council of Churches' youth department.

Ranging in age from 19 to 30, the work campers will take part in a variety of relief and rehabilitation projects.

Projects include rebuilding a war-damaged YMCA camp site in Germany, constructing a church parish hall in Austria, and creating a playground for refugees near Marseilles, France, and another in Hong Kong.

Most of the camps are scheduled to run from four to five weeks, with those in the U. S. lasting a little longer. Besides work, the camp program includes daily worship, Bible study, recreation, education and community relations.

Great Opportunity Seen For Missionary Activity

WURZBURG, GERMANY. (EPS).—A well-known West German professor of missions says the modern world is turning toward religion and that Christianity must recognize its opportunity.

In a speech made here, Professor Georg Vicedom of Neuendettelsau told his audience that people are becoming more religious and are dissatisfied with modern material security. The professor said reports

from Communist countries showed a trend toward return to the churches and that the same tendency was visible in the U.S.A., where cold materialism had passed its peak.

In South America, he declared, Protestant churches are gaining for the same reason. Since 1916, Protestants in the South American continent have increased from 122,000 to six million. The annual baptism of 200,000 Africans points, according to Dr. Vicedom, to a massive turning toward Christianity in Africa.

Maintaining that "mankind has been aroused and is seeking a solution to all the unanswered questions that present themselves," the professor observed that current revivals in Hinduism, Buddhism and Islam are also explained by the phenomenon. He said that Christianity was involved in a race with these religions and that Christians might lose if they did not recognize their new missionary task.

Oppose Censorship of Religious Publications

New York.—Protestant and Orthodox editors went on record as opposing and "resenting" any censorship of religious publications in a resolution adopted at the fortieth annual meeting of the Associated Church Press here.

Referred for further study and action to the group's 156 member publications in the United States and Canada, the resolution registered ACP's "concern and protest over the tendency of governmental agencies to hinder the free flow of information between the churches of the United States and other nations."

"Responsible editors of the Protestant church press of America," it declared, "resent any and all censorship of religious publications whether by devices which hold up the mails or by attempts to protect mature editors from foreign propaganda."

In another action the organization opposed sending an American ambassador to the Vatican. It said such an appointment would be "a clear violation of our Constitution and of the historic principles and traditions of our Republic."

NCC President Asks Prayer for Tibetans

New York.—The president of the National Council of Churches has called on the 38 million members of the Council's thirty-three constituent denominations to pray for the persecuted people of Tibet.

In a message to the churches, given immediately after the military assault by the Chinese Communists and the flight of the Dalai Lama, Edwin T. Dahlberg said:

"We view with profound sorrow the tragedy of the Tibetan people, assaulted by the Chinese Communists so violently seeking to regiment a peaceful population. . . . A watchful world deplores the betrayal by Chinese Communists of their agreement to respect the domestic autonomy of Tibet," Dr. Dahlberg's message continued, in calling for "the end of their persecution."

Immediately after the unsuccessful Tibetan uprising and the subsequent violence, American churches joined in making provision for food, clothing and medicines to be sent to refugees fleeing the mountainous kingdom.

Special Days

June 7	Children's Day
June 21	Achievement Day

Haitians Get Surplus Food

Washington, D.C. (RNS).—More than 7,000,000 pounds of surplus food are being distributed by religious welfare agencies in Haiti to meet an acute shortage caused by a severe drought and poor coffee crops, the Department of Agriculture announced here.

It said the program is being administered by Church World Service of the National Council of Churches and by Catholic relief agencies.

Provided by the Agriculture Department, the food products have gone to more than 100,000 needy persons in families, schools and institutions.

Shipments have included 1,975,900 pounds of powdered milk, 150,800 pounds of cheese, 2,014,400 pounds

Seminary Students Learn of Agency Programs at Orientation

W. B. Blakemore, dean of the Disciples Divinity House at the University of Chicago, was one of the special speakers who addressed a group of Disciples of Christ ministerial students who attended the annual Middlers' Conference in Indianapolis, March 31-April 2.

The conference, which drew more than one hundred second-year students from eight Christian Church (Disciples of Christ) graduate seminaries, was held under the direction of the communion's Board of Higher Education. Its purpose is to inform the seminarians of the operations of the various national Disciple agencies, the plans being made, and the current theological thinking of the brotherhood.

Dr. Blakemore is chairman of the Panel of Scholars, whose members, on the faculties of seminaries affiliated with the Disciples of Christ, have for the past year engaged in research and exchange of ideas on the thinking of the Disciples communion.

Dr. Blakemore discussed the topic, "Emerging Theological Concepts of Disciples of Christ."

The ten theological seminaries represented at the Middler's Conference are located in California, Indiana, Iowa, Oklahoma, Kentucky, Tennessee, Illinois, Missouri, and Texas.

Students from two California seminaries, Southern California School of Theology, Pomona, and the University of Southern California, Los Angeles, are shown with Harlie L. Smith, second from left, president of the Board of Higher Education. Left to right are Byron Mayfield, Santa Ana; William Carpenter of Pomona; James Pierson of Los Angeles.

—Foster Photo

of corn meal, 1,340,000 pounds of rice, and 1,514,400 pounds of flour.

The department said surplus food which it provides is now being distributed by twenty religious and welfare agencies in 84 countries.

TV Station Scored For Barring Film

WASHINGTON, D. C. (RNS).—A "vigorous protest" has been lodged by the board of directors of the National Capital Area Council of Churches with Washington television station WTOP-TV over its refusal to carry the film "Martin Luther" under the auspices of more than three hundred Protestant churches in the capital area.

The film was to have been shown to mark the opening of a "Week of Witnessing" in which a majority of the Protestant churches in the nation's capital were participating. When WTOP-TV canceled the presentation, on the ground that it would not carry religious programs involving "controversy," another Washington television station agreed to show the film.

Christian Young People Reject "Beat" Label

WASHINGTON, D. C.—"We are neither 'beat,' 'lost' nor apathetic," a spokesman for the United Christian Youth Movement declared here recently. At the start of a two-day round of conversations between UCYM delegates and government leaders, Stuart Langton, 20 years old, UCYM president, added: "We care about mankind and we're here to share our common concern and to learn."

World Council "Interested" In All Unity Movements

GENEVA.—The World Council of Churches takes an interest in all initiatives for Christian unity "whether they come from one of its member churches or from a church outside its membership," according to the WCC general secretary, W. A. Visser 't Hooft.

In a statement issued here, Dr. Visser 't Hooft said that the announcement that Pope John has decided to call an ecumenical council is of special significance for the World Council of Churches.

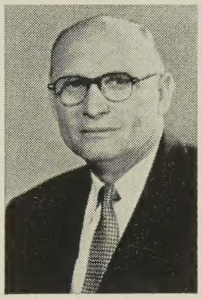
The reason for this is the Vatican's statement that the proposed Ecumenical Council will have as one of its objectives the "invitation to separated communities in quest of unity, to which end so many hearts aspire in so many parts of the earth."

"The World Council of Churches exists to help churches manifest the essential unity of the church of Christ and takes therefore a deep interest in all initiatives taken to further unity whether they come from one of its member churches or from a church outside its membership," the World Council leader said.

"Much depends, however, on the manner in which the Council will be called and the spirit in which the question of Christian unity will be approached," he said.

Beneath the Spire

CECIL ROSCOE HICKMAN is pastor of First Christian Church, Athens, Ga. . . . born in West Virginia 56 years ago, studied in Johnson Bible College (near Knoxville, Tenn.), where he arrived with 50¢, for nine years . . . holds A.B. degree from Transylvania College and B.D. from The College of the Bible, Lexington, Ky. . . . other pastorates, where he and wife Edythe have served: Ravenna, Ky.; Knoxville, Tenn., First Church (associate); Jackson, Tenn., First Church; and Louisville, Ky., Fairview . . . Army chaplain, 1942-45, has also been National Guard chaplain . . . counsels with Alcoholics Anonymous, is also a marriage counselor.



Mr. Hickman

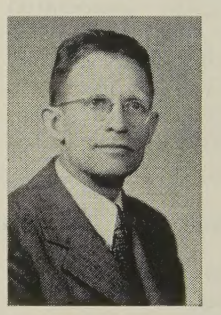
* * *

ADELE WHITE (MRS. JOHN PAUL) PACK is "First Lady" of the Disciples . . . husband, minister of University Christian Church, Seattle, Wash., is president of International Convention of Christian Churches (Disciples of Christ) . . . president, 1939, of National Council of Ministers' Wives, which her mother, Mrs. Walter M. White, founded in 1914 . . . Adele born in San Francisco when father was minister there; he was president 1915 International Convention . . . graduate of Bethany College, 1930; married in 1927, mother of two sons, John Paul, Jr., 25, and Donelson White, 21 . . . served with husband in pastorates at Kennett, Mo.; Tucson, Ariz.; Huntington, Ind.; Chattanooga, Tenn.; and Seattle, 12 years . . . chairman, United Church Women's Christian social relations committee . . . founded and sponsors Campbell Club, group of single adults in University Church . . . hobby is reading . . . member Women's University Club, PEO, board of Christian Friends of Racial Equality, YWCA, women's planning committee of Japan International Christian University Foundation.

Mrs. Pack

* * *

EARLE L. CORE, biology professor and head of that department at West Virginia University, taught 400 Bible lessons, 1945-1956, for Win-A-Couple Class of First Christian Church, Morgantown, W. Va. . . . covered entire Bible, Apocrypha, writings of Apostolic Fathers . . . prepared lessons preceding Sunday evenings, provided class with mimeo outline and summary later bound in three volumes . . . while teaching also was president Morgantown Council of Churches, chairman First Church's board, elder, chairman building committee . . . holds B.S., M.A. degrees from West Virginia U., Ph.D. from Columbia U. . . . author, *Flora of the Erie Islands* and *Spring Wild Flowers*; co-author four other books including lab manual on biology used by 50 colleges . . . founded Southern Appalachian Botanical Club, 1936; edits its magazine, *Castanea* . . . also edits *Wild Flower* for Wild Life Preservation Society . . . member Phi Beta Kappa, Sigma Xi . . . helped establish University Arboretum, outdoor museum of West Virginia plant life.



Dr. Core

—BELL RINGER

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New Neighbors, New Opportunities

THE churches of the United States face a "significant opportunity" in the nearly one million Puerto Ricans in the country. This is the belief expressed by Dr. David Barry, executive director of the New York Mission Society, in a recent five-state conference held in New York. The conference of one hundred church leaders was called by the Spanish-American Committee of the National Council of Churches. Its purpose was to assess the difficulties of the newly arrived Puerto Ricans in adjusting to city life.

Some 850,000 Puerto Ricans, including those born of Puerto Rican parents, live in the five states taking part in the conference—New York, Massachusetts, Connecticut, Pennsylvania and New Jersey.

Commenting on the newcomers' church life, Dr. Barry said that "already there are a number of examples where the Puerto Rican has revitalized Protestantism in the older communities of this inner-city."

Those who know Puerto Ricans—both on their lovely island and those who have come to the continent—will heartily endorse what Dr. Barry says as to the strength of the people and the contribution they can make to the communities in which they live. Visitors to *La Hermosa*, the Puerto Rican church at 66 East 110th Street in New York City, are impressed by the vitality and warmth of this congregation which regularly crowds to the limit the walls of its present quarters.

READERS of WORLD CALL know that Disciples of Christ are engaged in a project to give *La Hermosa* (The Beautiful) a new and adequate center for worship and service near the new housing project which is to replace the present blighted area in which it is located. Of the $850,000 to be raised for the grounds, church and center, members of the little congregation expect to contribute $100,000. In fact, these generous people are well on their way to this goal they set for themselves. With the $250,000 hoped for from New York City sources and the $500,000 The United Christian Missionary Society is seeking through its Capital for Kingdom Building project, the "Church Beautiful" will be able to make an ever more important contribution to the life of the great city.

Puerto Rico is part of the United States—by act of Congress and by vote of the people of the island. Nearly a million now live on the continent. They are American citizens. They face many difficulties in adjusting to different customs and living conditions. They have much to give to other Americans. What they give may well depend on the manner in which they are received. Dr. Barry sensed this well when he said:

"If what we offer the young Puerto Rican are juvenile gangs and narcotics, crowded schools and tenements, we are laying up serious trouble for the future. But if we offer opportunities and teach Christian responsibilities, then we will be developing citizens to build the kind of society the church works and prays for."

These are new and friendly neighbors who have come to the North American continent. They bring with them new opportunities for Americans and Christians.

A Children's Charter

THE United Nations Commission on Human Rights has adopted by unanimous vote a Children's Charter which we hope will stand as a shining light of guidance for all the people of the world.

Basic rights which member nations are urged to guarantee their children include adequate housing, nutrition, recreation and medical care, together with at least a free elementary education. The form of education, the document states, should be such as to develop "mutual understanding, tolerance and friendship among all peoples and racial or religious groups, as well as understanding of his own culture and other peoples, and of the principles and purposes of the United Nations."

The Charter places first responsibility on the home, saying that "Since the child needs love and understanding for his full and harmonious development, where his best interests do not require otherwise, he should grow up in the care of his parents."

The Children's Charter comes appropriately as American churches celebrate Children's Day on Sunday, June 7. Many may want to write The United Nations at United Nations, N.Y., to ask for further information about this Charter which calls for "full and harmonious development of the child's personality."

A Testimony of Christian Faith

WHEN the Congregational Christian Churches and the Evangelical and Reformed Church merged their two national church bodies nearly two years ago to form the United Church of Christ, they took an important step forward on the road to Christian unity. They did not complete the process and did not claim that they had done so, though many people assumed then and still assume that this was true.

Looking at this union from the point of view of the Disciples of Christ, one might compare it with a merger of the International Convention of Christian Churches (Disciples of Christ) and the American Baptist Convention. Such a merger was talked about some years ago and is still a possibility.

But such an act—were it to take place—would still leave much to be done if the two communions were truly to become one people. There would need to be a bringing together of work in missions, education, benevolence and pensions and of city, state and area organizations. And this is not to mention the need in many places for a union of local churches.

The United Church of Christ did not take all the steps toward union at once. Delegates to the uniting synod knew that this could not be done. They did, however, pave the way to take other steps as rapidly as might be done without undue haste. They authorized the merging of the organized work of the two churches and outlined means for doing this. The actual bringing together of the two church bodies in their life and work is moving along well.

Both groups in the new United Church of Christ agreed that they did not want to be an excluding fellowship. When they set up a commission to draw up a Statement of Faith they said that this should be *"not a test but a testimony."* They wanted no binding creed, but they felt the need to express their common faith in terms of the life of our times.

WE print on this page the proposed Statement of Faith drafted by the commission of thirty. We suggest that it may best be understood as a common testimony of Christian faith in which worshiping congregations may appropriately join.

It is important to remember that this Statement of Faith has not been acted on. And also, that if and when it is adopted it will carry no binding authority. It belongs rather, as Dr. James E. Wagner has observed, to the "poetry" of religion, and is not a "cudgel of conformity." Another of the commission, Dr. John C. Bennett, called it "a blend of the concerns of the ultimate with concerns about living the Christian life in the social context of today."

With such interpretations in mind, we commend the Statement as an expression of Christian faith and aspiration.

A Statement of Faith

To Be Presented to the United Church of Christ At the Meeting of the General Synod in Oberlin, Ohio, from July 5 to 9, 1959

"Not a Test But a Testimony"

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.
He seeks in holy love to save his people from aimlessness and sin.
He judges men and nations by his righteous will
declared through prophets and apostles.
In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us,
shared our common lot,
conquered sin and death,
and reconciled the world to himself.
He bestows upon us his Holy Spirit
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.
He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.
He promises, to all who trust him,
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.
Blessing and honor, glory and power be unto him! Amen.

Why Mission Schools Make A Difference

ENROLLMENT in the mission schools of Disciples of Christ overseas has averaged 19,000 students each year during the past forty years. Last year the schools served 24,000 pupils and turned away hundreds of hopeful boys and girls because of limited facilities.

What more can be said of educational missions? In addition to the statistics, what takes place because thousands of children are educated in Christian schools? Let us consider three who are now attending mission schools in the Belgian Congo and India. They are symbolic of children who are preparing themselves to lead their people in building the church of Christ of the future.

Lotafe Mata

Mrs. Clarence Williams, Disciple missionary in the Congo, tells how Lotafe Mata entered the first grade in the mission school at Boende in 1957.

She began to study reading and writing in the native vernaculars of Lingala and Lonkundo. She studied the Bible, music, arithmetic, cooking and sewing. Her father is a nurse in the state hospital at Boende. Her mother cannot read but takes part in the lessons of the Christian Women's Fellowship in her church. Lotafe Mata is training to be a Christian wife and mother and to accept responsibility in the church.

Kanta

Mrs. Lily Sukhnandan, Christian teacher and specialist in work with the blind in India, tells of the little girl, Kanta, who became the first blind student to attend school with sighted children at Mungeli. She was given a pair of plastic eyes, since she lost both eyes while swimming in the river. Kanta is a clever girl. She has no difficulty with her school work. In fact she is ahead of the other students. In 1958 she skipped Class IV and was put in Class V.

A hostel and special school for blind children was opened by the Mission in 1958. There Kanta joined blind boys and girls being taught to cane and repair chairs, read braille and study other subjects similar to those taken by sighted children. One young person was frail from malnutrition but began to gain weight and strength when the school supplied him with milk powder and wheat cereal obtained through Church World Service.

Jikako Samuele

Jikako Samuele has reached the fourth grade in the primary school in Boende, Congo, and is hoping to continue until he finishes seventh grade in the school at Wema. From there he wants to go to the ministers' school at Bolenge.

Jikako has a difficult load, for his family helps him very little. He lives with a sister, and when she is away he has to do his own cooking. He works three hours each day to earn money for his clothes, books and food.

Let us consider three *graduates* of Christian mission schools.

Eduardo Goldenring

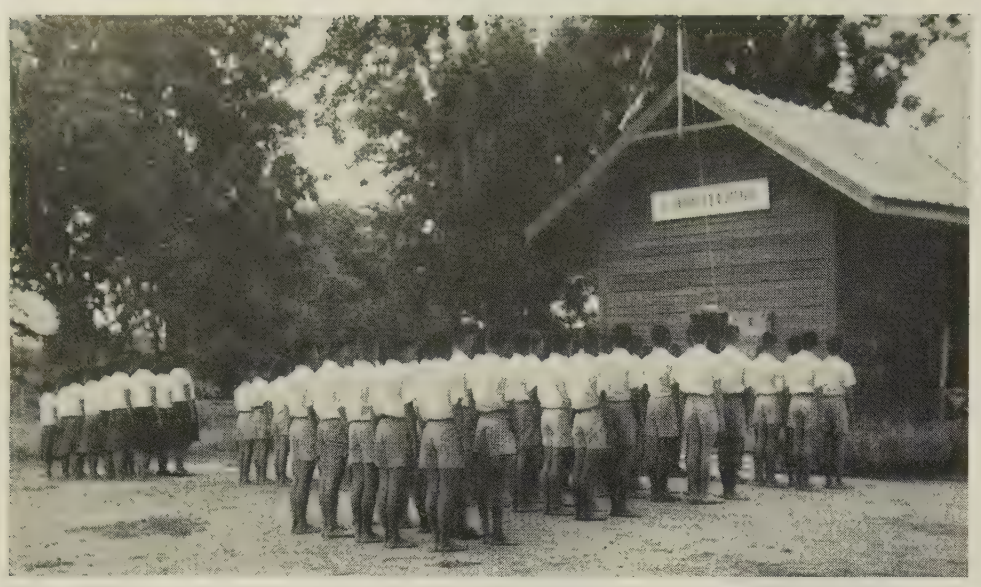
Eduardo Goldenring's father is a German Jew, and his mother is a German Lutheran. In 1934 the Goldenrings fled from Germany to escape persecution and settled in Paraguay. They became citizens of Paraguay, and after several years the twins, Eduardo and Bruno, were born.

Eduardo enrolled in the primary school at Colegio Internacional in Asunción. A few years ago he was graduated from the secondary school there. Now he is studying for the ministry at Union Theological Seminary in Buenos Aires, Argentina. He is an energetic young man who speaks French, German and Spanish with ease.

Eduardo has been president of the Christian Youth Fellowship at the Peru Street Church in Asunción, and he has been much in demand as a lay preacher in the new Villa Aurelia church on the outskirts of the city. He hopes to finish at the seminary and return to Paraguay one day as full-time

Photos on This Page

1—Indian boy with sister, by Verona from Black Star
2—Japanese school girl, from "Where the New Day Dawns"
3—Congolese boys
4—"Popo," Mexican boy, by Ella Huff Kepple



Boys and girls join in the flag raising ceremony at the mission school of Disciples of Christ in Sam Yek, Thailand. This school was founded in 1953 at the request of the Minister of Education. In the neighborhood of this little village school are nearly 8,000 children with no educational opportunity beyond the fourth grade. The mission school now serves more than 160 boys and girls in grades five to ten. Besides the Christian training, the school provides a valuable means of contact with parents in the surrounding non-Christian villages.

—Photo by Cherryhomes

pastor of one of the Disciple churches. His interest in the church grew out of his school days and personal contacts with the missionaries at Colegio Internacional.

Boleko Job

When Boleko Job's father was quite young his village suffered at the hands of slave raiders. He escaped and was educated in a Disciple mission school. He established a Christian home, but of his five children only Job survived.

Job attended a mission school in the bush country and took part in the normal life of his village. After learning all he could in the primitive village school he went to a regional school, hoping to become a teacher of his people. He became a Christian and returned to his village to teach. But Job was not satisfied with his preparation. Again he enrolled in school, and he completed the four-year teachers' course at Bolenge. After graduation, he taught in one of the schools at Bolenge until 1958, when he was called to become the first editor of the Lingala edition of *Envol,* Protestant publication in the Congo.

A recent edition of *Envol,* with its oversize pages, two-color cover, and attractive format, was received at Missions Building. In the issue were found articles dealing with Congolese nationalism, the space age, nursing, a trip to Ghana, and the Christian family. One, on "Man and His Destiny," dealt with the Christian view of man as opposed to the Marxist view. Throughout the magazine there was a generous use of illustrations—and even the familiar advertisements of products such as toothpaste and razor blades!

A product of mission schools and the work of the churches in Congo, Boleko Job is giving his life to Christian journalism to help his people.

Nohemí Garza

Miss Ruth Leslie, missionary to Mexico, tells about the nine young leaders who began work with the churches of Mexico early this year. One is Nohemí Garza, an eighteen-year-old from the village of Cosio, in central Mexico. Nohemí finished the three-year course at the rural mission school, Mountain of Light Farm, at Pabellón. She has a deep evangelistic spirit. In March, teen-age Nohemí began to serve full-time as executive secretary of the Christian Women's Fellowship of the Mexican Christian Churches. She is also president of the Christian Youth Fellowship of the churches and will engage in evangelistic visiting as she travels from church to church.

Schools Do More than Train

Mission schools do more than train or educate. In many cases they provide homes for orphaned or dependent children. They guard the physical health of pupils who otherwise have no medical care, and pro-

Teaching of children is not always confined to the school classroom. Here Filipino missionary Mrs. José Estoye, with the Disciple Thailand Mission, holds a sidewalk class.

—Photo by David Luo

Anxious girls and their parents check the bulletin board at Margaret K. Long Girls' School (Joshi Sei Gakuin) to see if they have passed the entrance examinations. More than 1,000 girls attend this six-year junior and senior high school in Tokyo, Japan. Now a part of the United Church program, the school was started in 1905 by Disciples. Besides the regular academic subjects, one hour of Bible study a week is required of all students. Chapel services are held every morning. All students are required to attend a Christian church, and all sixty-four of the teachers are Christians.

—Photo by Hazel Stark

vide food for those who have inadequate diets. They bring boys and girls from non-Christian homes into contact with the church, and are instrumental in leading many to accept Christ.

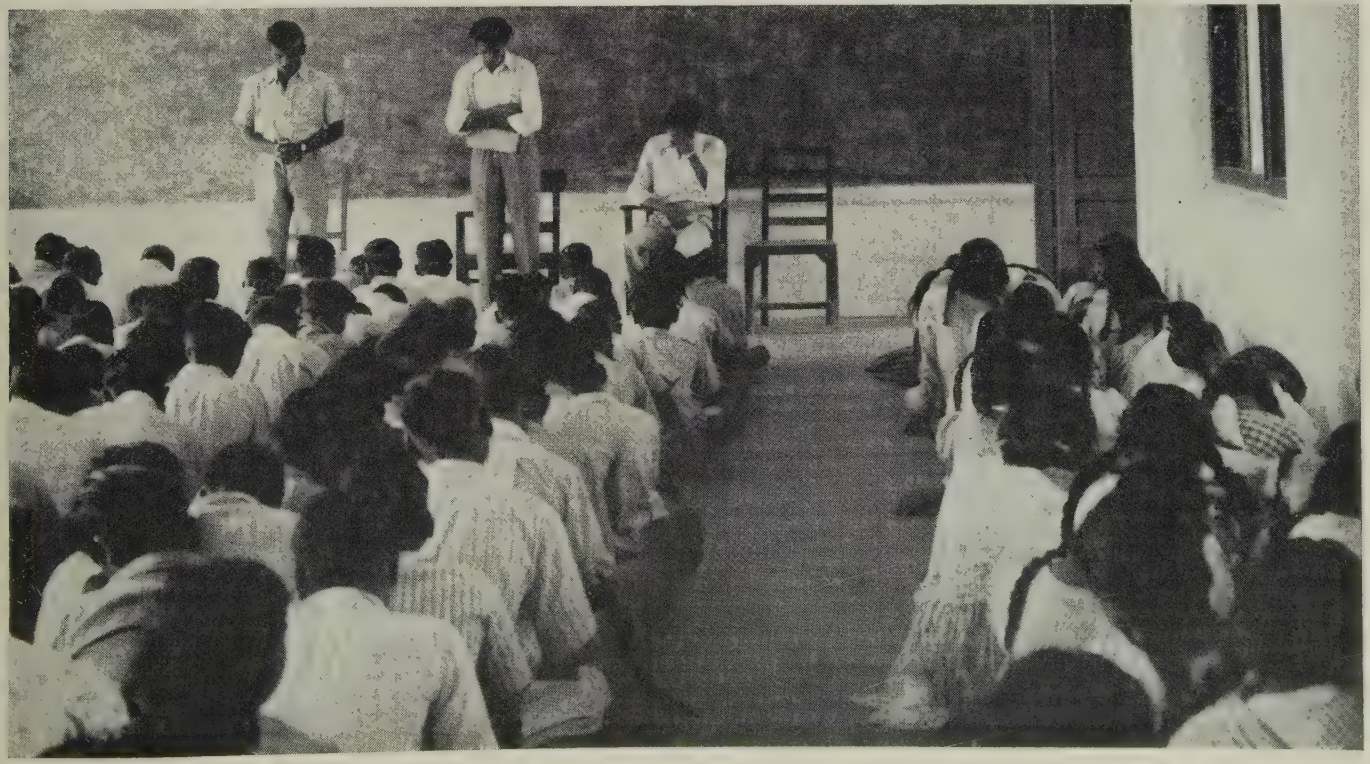
On the fields overseas, more than 2,000 foreign nationals are teaching, evangelizing, and giving medical and social service among their people. Year by year, more of them are assuming positions of administrative leadership in churches and missions, as partners of the Western missionaries.

Not all one-time pupils of mission schools have become Christians. Some have slipped back into the old ways of their primitive people after leaving the Christian schools. The general picture, however, is that of changed lives, Christian concepts carried over into business and government service, and masses of people awakening to a sense of personal worth, as a result of Christian teaching in their lands.

"Our hope for strong Christian leadership," declares Mrs. Clarence Williams, "lies in the little ones who are born into Christian homes and trained in Christian schools."

Students at Brooks Memorial School, not far from Takhatpur, India, meet in the assembly hall for prayers before beginning the day's lessons. About 180 boys and girls in grades five to eight are students at this agricultural middle school. It has grown from a small boarding home in Takhatpur which was started in 1945 with twenty-five pupils. The plant now in use, dedicated in 1953, includes classrooms, dormitories, a library, and various other buildings. Chapel services and Scripture classes are held for those who wish to attend. Instruction in good agricultural practices—with classes in soil study, insect life and plant protection, seed selection, and food preservation—is the main work.

—Photo by Verona from Black Star



WORLD CALL

Dare of the Changing City

By ARTHUR J. STANLEY*

DO you remember the children's game called "dare-base"? Those who do will recall that one team tries to "dare" the other to leave its home base long enough to be tagged and "captured." The thrill of the game is in the teamwork decisions that must be made in order to lure the opponents into the open for capture.

Today a similarly exciting contest is going on between the urban church and the mighty forces creating the problems of the modern city. Urban culture is offering the church a dare—a challenge—and team-work is needed to meet the test and capture the city for Christ.

First is the dare of population.

A recent newspaper article pointed out that the world's population probably will double by the year 2,000. Those skilled in population statistics say that there will be 225,000,000 to 270,000,000 persons living in the United States by 1980. It is estimated that 5,000,000 babies will be born in America during 1959.

The increase in population is evident as we drive through our cities. We see crowded conditions in the central city area. As we drive to suburbia we see many new homes. In all areas we see and hear children at play. We are told that an average of 3,000 acres a day are being bulldozed for new homes, new shopping centers, new schools and new churches.

The increase in population is not all of the challenge. Only a few years ago we were told that one person out of five moved every year in the United States. Recent figures indicate that it is one out of three.

This is a dare to church leaders, whether they work in an urban area or in the town and country.

What does the increase and mobility of population mean to the church? It means the building of new churches, the same as it means the building of new schools, homes and shopping centers.

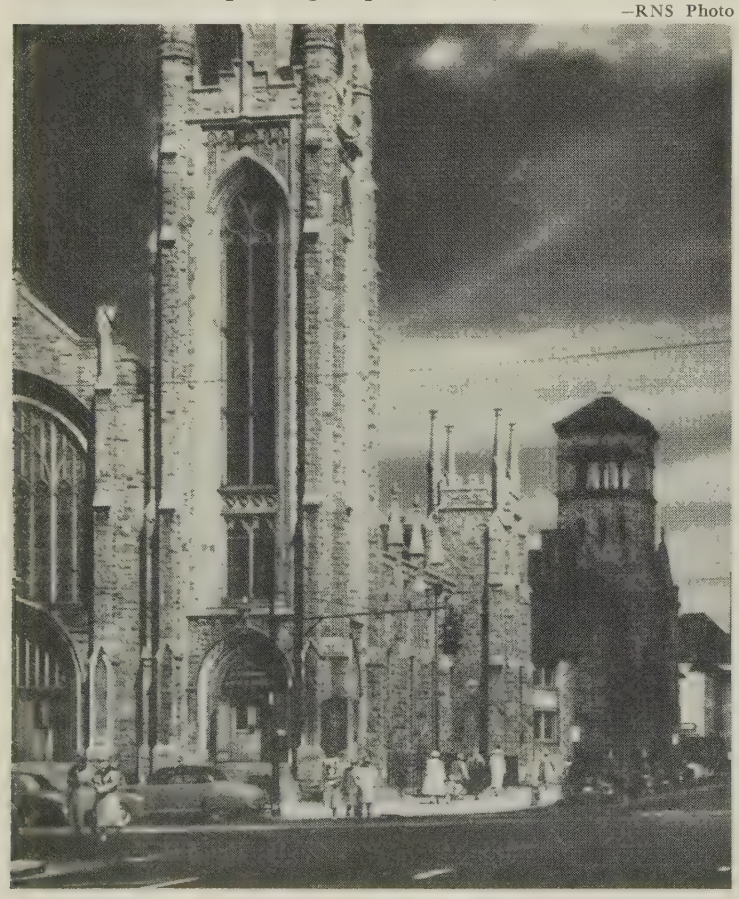
Mobility of people means that some churches must continue to have one hundred new members each year if they are to keep their present membership.

How do church leaders accept the dare of population?

In order to have an adequate and well-planned program of church establishment and conservation, research, survey and study are needed. This is necessary in order to have the facts so the decisions made by the church leaders in this generation will be creative for the church leaders twenty-five, fifty, and even a hundred years from now.

Long-range planning is essential in each urban area. Through careful research it is possible to have adequate church facilities when and where needed. Investment in research and survey will save money in the future; certainly it will prevent much disappointment for the churches.

Wise research and planning helps inner city churches see ahead. —RNS Photo



Investment May Be Wise

The purchase of farm land at the present time, for example, may be a wise investment because it is cheaper now than later when homes are being built. However, the keeping of a downtown church property or an inner-city property may be even a wiser decision because of the renewal that is taking place in the heart of the city.

One of the greatest resources for information in city church planning is the rapidly growing city and county planning commissions, which are gathering the facts for future decades.

Leaders of Disciples of Christ are concerned about the challenge of the urban culture. One of the important factors in the decision of Disciples to plan and develop the 1960-70 program, "The Decade of Decision," is the need for new congregations in urban areas.

A program of research and planning is being developed which will be helpful to all Disciple agencies and especially to state societies, city unions and local churches. This program will enable the broth-

*Mr. Stanley is director of the urban work section of the department of church development and evangelism of The United Christian Missionary Society.

The Population Explosion and the Enlargement of the Personal Needs Of People Are Creating an Exciting Challenge for Disciples as They Look to the "Decade of Decision"

erhood to use the planning resources available in the states and urban centers for adequate church development and conservation.

Other procedures are available, and new methods will be created by church leaders to accept the dare of "exploding population."

A second great dare is that of human needs.

A walk or a drive through any city today will reveal hands at work and at play. The city depends on people, and people depend on the city. People living in today's urban culture have various human needs.

What are these needs? Physical demands are many and urgent. The rural family moving to the city will need to know how to take care of garbage, how to vote, and how to be a citizen in the city. The training received will determine in a few months the number of police calls and calls to other agencies organized to help people.

The rapid growth of city life has caused the development of agencies to serve special human needs. An examination of the purpose and function of all the agencies in a United Fund or Community Chest will show that there is a wide variety of service given—and most social agencies, if not all, have been motivated by Christianity. Add to this list all the government agencies at various levels that have been created to help people.

How Do Churches Accept Dare?

How do the churches accept the dare of human needs?

It is necessary for church leaders to study and determine the role of the church in urban culture. We need to answer the question, "Do we see the same things Jesus saw when he went about the towns and cities of his day?" Or, another question is, "Are the needs today similar or the same as in the time of Jesus Christ?" A study of the community and neighborhood must be a continuing process for each city area and each local church.

It is also necessary for the church to cooperate with agencies that have been established to help people. These agencies have helpful resources and information. The Council of Churches or Church Federation enables local churches to work together in this particular Christian ministry. This is also true of the forty-eight city unions of Christian Churches (Disciples). The Council of Agencies is another organization that has been established to coordinate activities, not only of churches but of all agencies concerned with the human welfare of people living in an urban center.

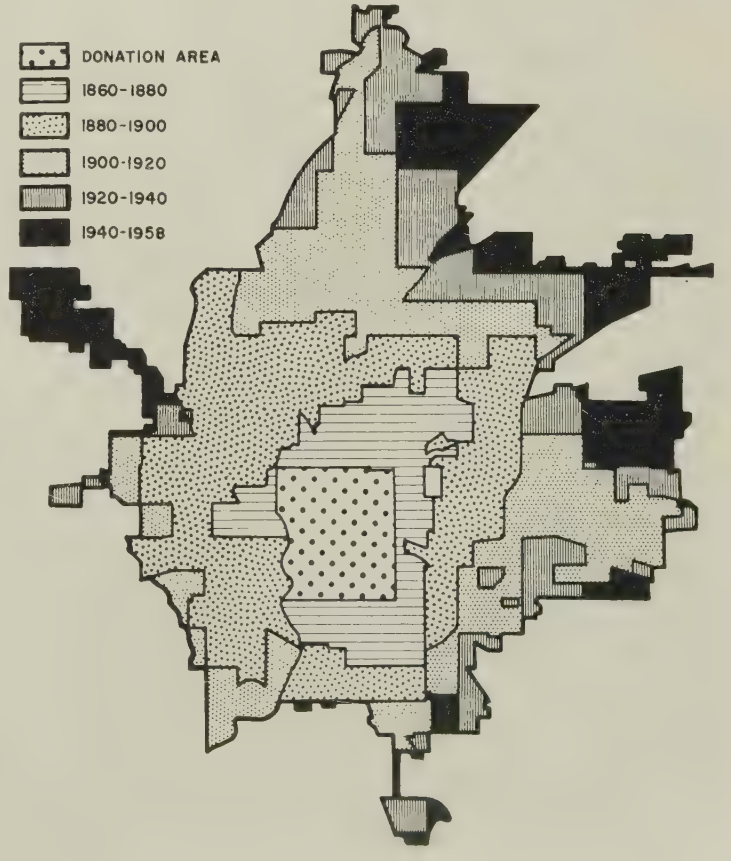
Finally, there is the matter of the personal role of each member of the Disciples of Christ.

As in the game of "darebase" when each player on the side is alert, the other team is "captured" and the alert team wins. So also it is true that the secular forces creating problems in the city's growth can be won to the teachings of Christ when *each* Christian is alert. However, a Christian who fails in teamwork and lacks an alertness to population increases and mobility as well as to the human needs of people in our urban areas could do just the opposite.

Do all Disciples accept the dare of the changing city? The witness of Christian people through the church in the neighborhood is important. One city planner said, "The church is a stable influence in a neighborhood." Yes, the church is not only a stable influence in the value of property but in the maintenance of standards of living and also in the redemption of personalities.

The acceptance of today's urban dare will give the Christian church many opportunities of witness and service. In this acceptance is the challenge of Christian missions for the decade of the 1960's and for many years ahead.

This map shows the steady growth of the metropolitan area of Indianapolis, Indiana. Aids such as this help churches as they look at the probable demands for churches in a changing city.



Dr. Shao

Witness in Red China

Relative Tells of Death of "Mr. Disciple" Luther Shao

A RECENT letter tells of the death of Luther Shao (Ching-san), administrative secretary of the work of Disciples of Christ in China. The fact that the United States Government does not permit American reporters to go behind the Bamboo Curtain, plus other unfavorable factors, have delayed the relaying of information about Dr. Shao's death, which occurred in April, 1958. The only information available indicates that his body was found in a well.

Miss Margaret Lawrence, former missionary to China, recently received a letter from a relative of Dr. Shao which briefly mentions the passing of the man who was known to thousands in the United States as "Mr. Disciple of China."

Miss Lawrence points out that Dr. Shao had been under great pressure after his condemnation by a "political study institute" as a "rightist." His oldest son, David, jumped to his death a few years ago rather than denounce his father.

Since 1949-52, when personnel of The United Christian Missionary Society reluctantly left the work and people in mainland China, Dr. Shao had carried heavy leadership responsibilities.

Reports Tell of Disciple Work

From time to time, information has seeped out of China indicating that—despite growing Communist restrictions—the Disciple work has been continuing.

Dr. Shao was known personally by many Disciples in the United States. The Chinese leader attended the World Convention Assembly at Buffalo, New York, in 1947. He had studied and lectured in the States between 1930 and 1934 while attending Yale University and the Yale Divinity School at New Haven, Connecticut. He returned to China in September, 1948, after further study at the University of Chicago.

Dr. Shao married the well-educated Miss Laura Pao (Fu-nien) after a long courtship, and the couple had four children. Lack of proper channels of communication have obscured many details, including the fate of Dr. Shao's family.

Dr. Shao began his church work in 1926 when he was appointed as a worker at the South Gate Church and school in Nanking. He was graduated from the seminary at the University of Nanking the same year. A year later the Shao family lost all their possessions in civil disorders which foreshadowed the many difficult years that were ahead. Following his four years at Yale, Dr. Shao served a pastorate in Nanking. In the war years of 1937 to 1945 he served heroically among refugees in the western province of Szechwan.

ACADEMIC freedom was a casualty of a conformist ethic in the 1950's, and both the professors and university trustees are to blame, according to a Fund for the Republic report, "The Academic Mind: Social Scientists in a Time of Crisis." Authors Paul F. Lazarsfeld and Wagner Thielens, Jr., of Columbia University surveyed 2,451 social scientists associated with 165 college-level institutions to find that "Together, those queried listed 990 different instances of administrative action—most concerned with political conduct or belief—which resulted in 188 discharges at 10% of the 165 institutions, 40 forced resignations, 118 withheld promotions, and 99 other kinds of discipline."

The report went on to say that because of administrative action by universities, both academic freedom and teacher morale suffered. Some instructors defied authorities by joining so-called controversial groups or reading controversial publications. But the majority of teachers were not so bold. They tended to compromise in the classrooms by qualifying their statements, by stopping political activity and public appearances, and by cancelling subscriptions to certain magazines and their personal memberships in certain organizations.

DR. Louis M. Hacker, another Columbia professor, saw the report as "deeply disquieting" in an evaluation of the report written for the *Saturday Review*. He said "Academic freedom and academic due process can be assured only if any articulate community, created and constantly nurtured by the professors, exists to defend them and if formal codes of procedure are written into university regulations to define unequivocally rights and responsibilities." Moreover, Dr. Hacker saw the heart of the problem in two hard facts: "Professors have been slow to act as citizens within and without the university"; and they have permitted the university to become completely governed by "non-academic trustees and regents, legislative authorities and an ever-growing body of university administrators—who both apply and succumb to pressures when times are out of joint."

ANOTHER matter of conscience in university circles is being highlighted by the use of federal tax funds to teach religious subjects in Protestant colleges. The church-state issue was raised first when the Methodist Emory University at Atlanta, Ga., asked and received some $22,500 in tax funds for three federal scholarships under the National Defense Education Act of 1958 to support scholars preparing for Ph.D.'s and college teaching careers in the special field of Old Testament religion.

Immediately a Masonic magazine editorially declared, "A notion seems to obtain in certain quarters that the principle of separation of Church and State is a Constitutional weapon to strike at a particular church." *The New Age* said it is a grotesque notion to apply these principles only to Catholics and not to Protestants as well.

Denver's Civic Center is shown here with the Rocky Mountains in the background. This Center will be seen by thousands of Disciples of Christ who will attend the International Convention Assembly.

—Photo by Otto Roach

Pioneers in the Rockies

Colorful Events of Past to Be Viewed by Disciples at Denver Assembly

By KELLY O'NEALL*

INTERESTING things are happening in Colorado this year. Disciples of Christ who attend the International Convention Assembly in Denver this August may think they have stepped back a hundred years. The settlement of the city of Denver began in 1859 with a "rush to the Rockies." This year a centennial celebration is being held, and hundreds of activities are planned to make this the biggest year in the history of the state. Nearly a third of the men are raising beards so that they will look like the early miners who rushed up Dead Man's Gulch, Coyote Canyon, Left Hand Creek, and other such wild and colorful places.

It is especially interesting as Disciples remember that their brotherhood is celebrating its one hundred and fiftieth anniversary this year. Since the Disciple movement was born among frontier people on the extending edge of civilization, it seems fitting that these two pioneer observances should be related to each other.

The Christian Churches have a fascinating history in Colorado, beginning in 1867. We have the actual record of minutes taken at the first meeting of the church in the town of Golden, which was the first capital. The record says:

"At a meeting of Christians on the first Sunday in August, 1867, a church was organized under the name of the Golden City Christian Church, being the first organized church of this denomination in the territory of Colorado."

It records the names of the organizers and the officers elected. The minutes of a meeting, two or three months later, contain this side light:

"The officers above named have not been accepted according to the Bible by an evangelist and until so ordained will not be the true officers of the church."

Central Christian in Denver was the second to be organized and, since the Golden church no longer exists, it is the oldest in the state.

The beautifully preserved records of the Golden church contain the names of individuals as they became members and record the struggles encountered in paying the bills and keeping the members in line.

The communities were very transient, of course, since the miners moved around to see what they could find. This transient character is indicated by the fact that after most of the names in the church files are notations like this—"Gone to California," "Gone to Pueblo," "Gone to Denver," or just "Gone," "Gone," "Gone."

Notes Tell of Difficulties

There are notes of the disagreements and quarrels of the people in the churches. Occasionally some misdemeanor on the part of a member is noted. For instance, beside the name of one Denver member it is said, "A kind-hearted man, uneven in temperament. Turned out badly, got to be a drunken, worthless fellow."

There are records of occasional cases of discipline. One man was dismissed from membership because he engaged in dancing. There are many other interesting notations. For example, on a certain Sunday in 1874 the church "dismissed services on account of the funeral of Mr. Slate and Mr. Clayton which turned out to be one of the largest funerals ever held in Golden City. These men were supposed to have been murdered on the Cache Poudre in Colorado."

There are many notations indicating the sincerity and earnestness of these early Colorado people, such

*Dr. O'Neall is minister of Central Christian Church in Denver, Colorado.

Central Christian Church in Denver, the second church of Disciples of Christ to be organized in Colorado, has an outstanding building. Its members, along with other Disciples in Denver and the Rocky Mountain Area, have been making extensive preparations for the convention this August.

as, "The church is in great want of a good teacher and we trust that Almighty God will give him sufficient good health to labor in His vineyard so that our church may be endowed with a sufficient faith to reap a more abundant harvest."

Also we find this comment:

"Thomas Moore and Louis Hammond made with their mouths the confession of faith of their hearts before many witnesses. The Lord's Supper was eaten, contributions brought in, and prayers. Thomas Moore and Louis Hammond were at 4:30 P.M. born of water and received into the fellowship."

The Christian Churches of Colorado are filled this year with enthusiastic expectancy, not only because of the great centennial year in the state but also because of the International Convention Assembly. That expectancy extends all over the Rocky Mountain region, which includes Wyoming, New Mexico, Utah, Montana and southern Idaho. A general atmosphere of optimism prevails in anticipation of the highest adventure of fellowship and service that the people of the Disciples of Christ brotherhood in this area have ever enjoyed.

We have seventeen cooperative churches in the Denver metropolitan area of four counties. Beyond Denver our other fine churches, spread all over the state, are eagerly inquiring what help they can render and what work they can do.

There is a great warmth of welcome awaiting the coming of the throngs of Disciples from all across the United States and Canada and the world. Colorado Christian Churches are proud of the records of pioneering days. We are more sophisticated now, but we are still pioneering. In our rapidly growing cities we are seeking to enter into the life of our century with the same faith and earnestness as that of the leaders of a hundred years ago. In a sense we will be honoring pioneers in this, the centennial year of the settlement of Colorado and the sesquicentennial year of Thomas Campbell's *Declaration and Address.*

The Denver Assembly—Opportunity for the Family

THE theme of the 1959 International Convention Assembly, "Called to His Purpose," comes from *Romans 8:28.* One of the Apostle Paul's favorite descriptions of "the called" is the *household of God*—the family of God. The Denver Assembly offers a superb opportunity for a family vacation in the western part of America the beautiful. Here the whole family may enjoy the wonders of the national parks and the unparalleled beauties of snow-capped mountains with their magnificent rivers and lakes.

Dr. Pack

At the same time they may participate in the annual Assembly of our Christian Churches and enjoy the fellowship of the whole church family when members will come from all parts of the United States and Canada.

There will be a special program for high school youth (Christian Youth Fellowship) with inexpensive housing at the Colorado Women's College.

Child care, with a special program of activities, will be provided for children (pre-school through Chi Rho age) for only $2.25 a day, including lunch.

My prayer is that at least 10,000 Disciples will hear and heed the call to Denver, August 28-September 2, to receive:

INSPIRATION from some of the greatest Christian leaders of the Protestant world;

INFORMATION from some of our greatest scholars, as well as in forum discussions on the work of functional committees in the church; and to

PARTICIPATE in the business sessions where policy decisions are made for our great brotherhood.

—JOHN PAUL PACK

President, International Convention

At left is the seventy-five-year-old frame building on Bardstown Road, southeast of Louisville, Kentucky, which the Fairview Christian Church uses for worship. Eventually it will be replaced by a modern sanctuary by the enthusiastic congregation which was reorganized in 1948 after a period of nine years of inactivity. The church parsonage is at the right out of the picture.

—Ford-Griffin Photo

A Country Church Reborn

Opening Its Closed Doors, a Kentucky Congregation Moves Forward

By J. EDWARD MOSELEY

IN 1939 the doors of the little white frame building of Fairview Church closed—it was thought—forever. Located two and a half miles southeast of the city limits of Louisville, Kentucky, the church had gradually been abandoned by its members after fifty-six years of service to its congregation. Only occasionally after 1939 were the doors ever opened. Usually this was for a funeral of an aging or former member.

In 1948, forty-three remaining members met to wind up the business of the church and to dispose of the property. But two members of the group insisted that if so many persons could attend such a meeting, regular church services should be resumed.

Ten years later the *1958 Year Book of Christian Churches (Disciples of Christ)* reports the resident membership of Fairview Church at 223 (no non-resident). During the decade there have been 98 additions by baptism and 202 by transfer of membership; the smallest number in either category *for any year* was three.

The steady gain in membership has paralleled improved stewardship. Receipts for local expenses increased from $2,768.83 in 1949 to $15,109.76 in 1958. Outreach gifts are made to Unified Promotion causes, Kentucky Christian church benevolent homes, International Convention of Christian Churches (Disciples of Christ), and Week of Compassion.

What happened to bring about this rebirth of the Fairview Church?

This church, like thousands of similar churches across America, has been caught up and carried away in a

The Fairview Christian Church's educational unit of contemporary design, making extensive use of glass, is shown here in this photo at the right. It is situated to the rear of the frame church building, facing Bardstown Road. Preliminary plans are being made for a sanctuary which will harmonize with this attractive educational building. The personage is the building at the right.

—Photo by Louise Moseley

Jack D. McComas, whose photo appears at the left, is minister of the Fairview Church, near Louisville, Kentucky. Mr. McComas' predecessor was C. Roscoe Hickman, now of Athens, Georgia, who led the church in an expansion program. The minister who helped the congregation re-establish itself was Elgin T. Smith, then the state evangelist of Kentucky.

swift current of sociological change. During recent years nearly a half of America's population growth has occurred in the fringe areas which surround large cities. Persons living in these districts tend to be unchurched, and they confront all churches with an unceasing challenge.

Although Fairview Church is located in a district with a declining rural population, the area is mushrooming. Its expanding residential sections are settled mainly with industrial workers who want to reside near their jobs. The Fairview Church is situated in the midst of this housing frontier, one of the city's primary areas of residential growth.

The Fairview membership is scattered over a five-mile radius in a community geared to the sprawling General Electric Appliance Park, the industrial plant of International Harvester, and the assembly plant of the Ford Motor Company. The minister, Jack D. McComas, may drive fifty miles to visit a half dozen families.

The church is not far from Buechel Terrace with its six hundred pre-fabricated homes occupied by many former G.I.'s and their growing families. Watterson Acres, a mile and a half from the church, and other smaller housing developments are within the Fairview vicinity.

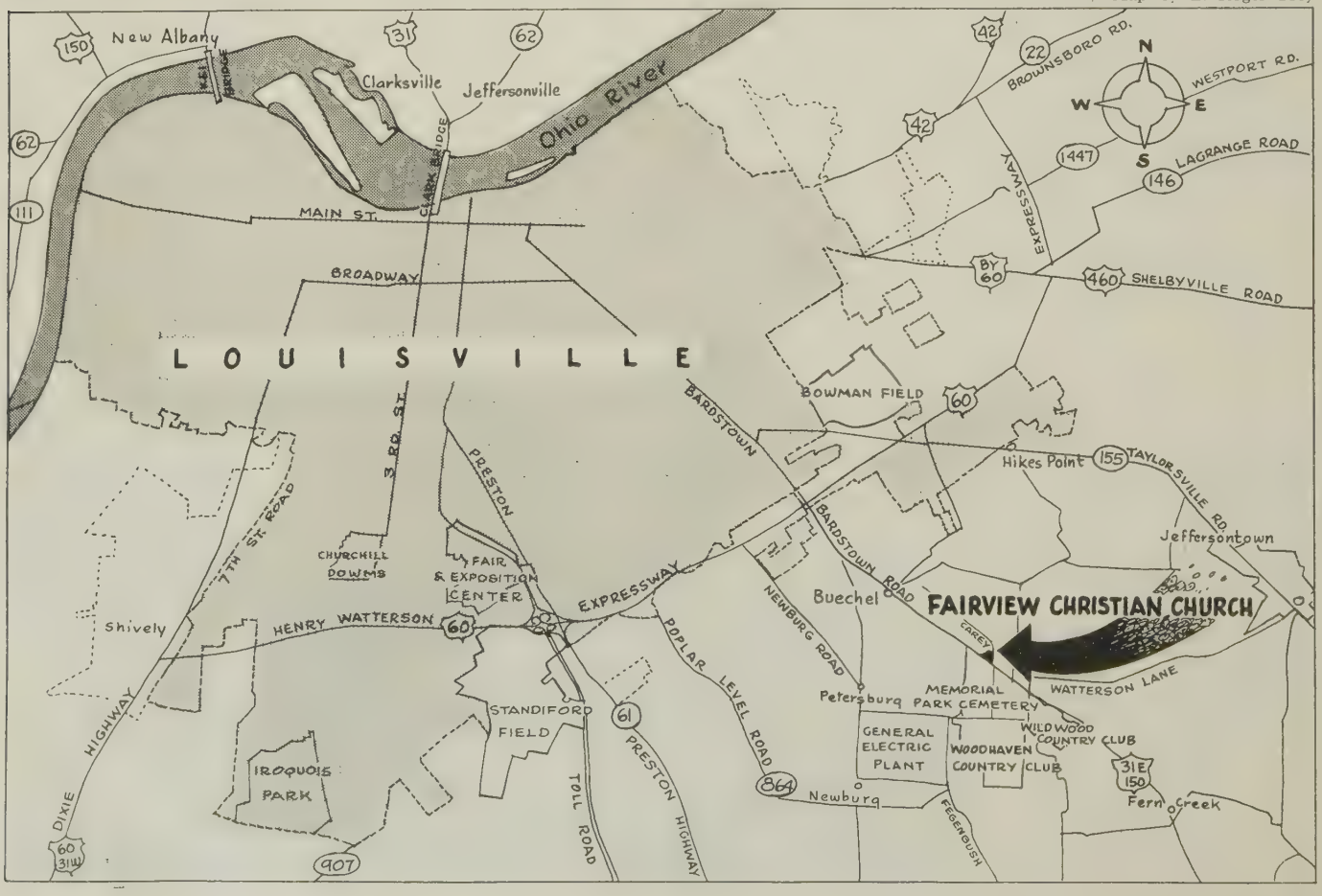
The Fairview Christian Church building is eight miles southeast of downtown Louisville on historic Bardstown Road. There is a memorial park across the road from the church. Not far away are several beer joints and night spots.

Appliance Park, the largest major appliance center anywhere, covers nearly 1,000 acres or one and one-half square miles. General Electric, Louisville's largest employer, has five manufacturing buildings there on about one hundred acres. The plant employs a maximum of 16,000 workers; about 1,000 reside in Buechel or Fern Creek, closest communities to the suburban factory, and in the vicinity of Fairview Church.

For the whole story of the renaissance of the Fairview Church we must go back to the meeting of members on May 30, 1948, when the church was to be disbanded. Fairview found new life then through the efforts of Elgin T. Smith, at that time state evangelist of the Kentucky Christian Missionary Society, who took part in that historic meeting.

Subsequent conferences with executives of the K.C.

This map of Louisville, Kentucky, shows the location of the Fairview Christian Church (arrow) in relation to the city limits (dotted area). Once in a totally rural setting, the church now is at the center of metropolitan expansion.
—Map by E. Roger Frey



Appliance Park, sprawling major appliance manufacturing center, is located about two miles from the Fairview Christian Church. Maximum employment at the plant is 16,000 workers, a number of whom reside in the Fairview vicinity.

M.S. and the Louisville central committee of the Christian Church Commission of Jefferson County resulted in the reopening of Fairview Church. Mr. Smith held an initial preaching mission, continued preaching intermittently for some time, and over a period of months counseled regularly with the church's leaders. The K.C.M.S. provided much maintenance aid and the Louisville central committee assisted financially with construction of an educational building. Following the reorganization the membership stood at 69.

The ministry of Enos Nelson, a student in The College of the Bible at Lexington, in 1949 and 1950 was followed by the pastorate of Charles B. Holder, which began on an ad-interim basis. A parsonage was built next to the church and four additional lots were wisely purchased for expansion.

Under the experienced ministry of C. Roscoe Hickman, former chaplain, in 1953-57, membership grew from 119 to about 200 and there was a comparable increase in stewardship. An educational unit of contemporary design, costing about $65,000, was dedicated on July 15, 1956.

Organized with Able Leadership

The congregation was functionally organized with able leadership of educated young adults. One of these, Vernon B. Osborne, is now chairman of the administrative board. The Christian Women's Fellowship enlists about one-third of the 110 adult women identified with the congregation. There is an active Christian Men's Fellowship. The church school is graded. Several automobile loads of Fairview members attended the Kentucky convention of Christian churches last month.

Jack D. McComas, energetic young pastor, went to Fairview last June. His seminary education, begun after a tour of military duty, was interrupted for three-years' service as chaplain of Kentucky Village, eight miles north of Lexington, where court-committed delinquent boys are rehabilitated.

His charming wife, Norma, was graduated from the University of Kentucky and studied a year in The College of the Bible. She plans to resume seminary studies in Louisville next autumn. They have three sons.

Last July the Fairview Church voluntarily ceased to receive state maintenance aid although it was eligible to get assistance another year. The church has a vital sense of its relationship to the brotherhood. Both church and minister participate in the Pension Fund of Disciples of Christ.

The Sunday church school enrollment is about eighty-seven per cent of the church membership. It seems likely to increase. The Fairview building is accessible to all of its pupils, but it could use a church school bus.

More persons in the Fairview vicinity will be attracted to the growing program when a new sanctuary replaces the seventy-five-year-old building which now partially hides from highway view the educational unit. The majority of those in the community ignore the church. This handicap is being overcome gradually by the positive attitude and enthusiastic spirit reflected by the members.

With indebtedness to the Board of Church Extension of Disciples of Christ on the educational building reduced to $8,000, preliminary planning for a modern sanctuary is already under way.

Fairview's history shows how a congregation can respond responsibly to population shifts. This church has found fresh vitality and sources of new blood which will strengthen its forward-looking ministry under Mr. and Mrs. McComas. The church is aware of all-important brotherhood relationships and is developing its own resources and sense of commitment.

Town and Country Church

THIS article, by J. Edward Moseley, is the first of a number which will appear in WORLD CALL during the July-December home missions study, "The Church's Mission in Town and Country." In the June through November issues will be articles dealing with the problems of rural churches and the ways in which these congregations are facing the new opportunities around them.

While the articles on the town and country church will be of special interest to persons involved in mission study, they also will be of general interest to all who are concerned with the task of the church today.

—Photo by Ralph Palmer

Plowing for the spring planting, these farmers work the flooded rice fields of Japan. The United Church of Christ in Japan realizes the need for a stepped-up program of rural evangelism among the farmers, fishermen and miners.

A Japanese pastor urges concern for the

Frontier in Rural Japan

By SHUSUI TERADA*

DURING the past hundred years of evangelistic work in Japan, the emphasis has been on city evangelism. But during the next hundred years, must we not lay a greater emphasis on rural evangelism? Let me give two reasons why we should stress rural evangelism.

First, there are so few Christians in the rural areas. Take a look at the chart below showing the proportion of urban and rural churches. [These statistics were taken from Mizuno's "On Behalf of Rural Evangelism in Japan."]

	Population	Per cent of Total Population	No. of Churches
Cities	25,850,000	33%	1,400
Rural Areas	53,340,000	67%	700

The number of Christians in rural areas is estimated at 6,735 or less than 1/10,000 of the total population.

It is clear that the rural population is twice that of the cities. Yet the number of rural churches is half that of city churches. And the number of Christians in the rural areas is less than 7,000.

Such a paucity of rural churches in Japan presents a gloomy picture for Christian evangelism in this country. In the second century of Japanese Protestantism, we must change our emphasis on urban evangelism to give greater attention to evangelizing the countryside.

The second reason we must stress rural evangelism is because the rural churches in the past produced and sent forth staunch Christians and ministers into all areas. Therefore, unless we strengthen this fountainhead, healthy growth for the church in Japan will be impossible.

Why have we been slow in the field of rural evangelism?

The first reason is the continuance of feudalistic patterns in rural society. In recent years the cities have gradually become democratized, people have been awakened, and individuals can enter the Christian faith freely. But the rural villages are still feudalistic. The resistance offered by family and communal religion is still strong and obstructs a person's independent action. In order to become a Christian in a farming village, one has to face courageously the opposition of the family and village.

The second difficulty stems from the poverty of the people. In Japan the poorest groups are the peasants and fishermen. Many of these people are hard pressed

*Mr. Terada is secretary of the rural evangelism committee of the Tokyo District, United Church of Christ in Japan. This article, which appeared in the *Christian Weekly*, was translated into English by Javan R. Corl, missionary in Japan with the United Church of Christ.

from one day to the next for their livelihood. The gospel should be preached to them so that they can be made alive through the gospel, yet the Christian mission is not reaching these poverty-stricken peasants and fishing folk.

Is this not because Japan's evangelistic outreach perhaps, is too much under the influence of materialism? Effort is exerted in the cities where results can be quickly gained, and effort in the rural areas is relegated to the sidelines.

The third problem is the poverty of the rural churches. Even as peasants and fishermen are poor, so also are most of the Christians who are to be found among these groups. Remember that the number of Christians within these groups is extremely small. Rural pastors who receive no outside aid from beyond their churches must support themselves with some part-time work in addition to the pastorate. This part-time work requires time and effort. We cannot deny, therefore, that Christian evangelism, the real calling in the lives of these pastors, is thereby often neglected.

Takes a Long Time

The fourth problem is the long period of time involved in rural evangelism. We have a saying, "You can grow a peach tree or chestnut tree in three years, or a persimmon tree in five years. But it takes twenty years to grow a pine tree or a cypress." So, likewise, it requires a long time to develop a rural church.

In the rural areas words alone are not enough. If one's whole life is not a testimony, it is difficult for the rural folk to understand the gospel. Not just the pastor, but the lay Christians as well are watched by the whole village. It requires a considerable period of time for the total church to gain the confidence of rural society and for the gospel to be understood by rural people.

Now I should like to present five points which will help us overcome the above difficulties—points which will help us break through the barriers and succeed in rural evangelism.

Requires Dedication

The First is that the rural evangelist must offer himself anew to the task at hand. If the rural evangelist will love his people from the heart, and if he will dedicate himself to the task of evangelism, determining anew to offer his life on behalf of his people, then I believe the difficult barrier to rural evangelism can be broken down.

The Second point is that an appropriate measure for the support of small rural churches should be established. If there were better support for the rural evangelists, they would be able to concentrate their whole strength on evangelism alone. At the tenth General Assembly of the United Church of Christ in Japan a proposal for establishing a committee on support for small churches was presented. We earnestly hope that this timely proposal will be ratified.

The Third point concerns the cooperation of the Christians in the rural churches. Must not the Christians themselves recognize evangelism as their own responsibility? Though the pastor may exert every effort, rural evangelism cannot be effected by the pastor alone. If the Christians will cooperate in the evangelistic outreach by becoming the hands and feet of the pastor, the strong barriers to rural evangelism can be broken down.

We see this truth borne out in the churches which are successful in rural evangelism. If lay evangelists offer themselves more and more to the rural areas, the prospects will be full of hope.

The Fourth point concerns the proper propagation of the gospel. The gospel gives birth to the church and gives it its form in the rural village as well as in the city. Especially in the village, if the gospel and life do not become one, evangelism cannot succeed. Making the gospel live in one's daily life is the key to rural evangelism.

Church Building Necessary

One more important point is that the rural churches should have fine church buildings. People in the country areas sense a charm in things they can see. A church building is indispensable in rural evangelism.

A strong factor in success in rural evangelism is the cooperation of the city churches. The rural villages and the cities are complementary parts of Japan, and Christian evangelism will be carried out successfully with the healthy development of both rural and city churches. Even now there are those city churches which are lending a helping hand to rural churches directly or indirectly, but this seems to lack any definite plan and program for continuance. I should like to request that the city churches, following a positive program established by the United Church, grant aid to the rural churches.

Thus I bring to an end these, my humble impressions. May the grace of the Lord richly abide with the rural churches and rural pastors throughout the country.

A miner's family in southern Japan stand at the door of their home. There are few Christians in the rural areas.
—Interboard Committee Photo

Is the Church Really Helping Your Family?

By RICHARD E. LENTZ*

HOW do you know whether or not your church program is accomplishing something with your family? Your church may, as one critic put it, just be "structuring pious hopes." Are there ways of measuring success of a church program in such a specific field?

Statistics can be very misleading and they do not tell the whole story, but they have some significance. For example, numerically your church can tell whether or not the program has attracted new families during the past year. Also you can find out whether families who were divided in their church or religious affiliation last year are now united as families within the fellowship of your congregation.

Tabulation will enable you to discover what proportion of the families of your congregation actively participate in the different phases of your church program —stewardship, worship, education and others. You can list the whole family groups attending regularly church worship services and church school sessions.

These facts and others you can add are significant; for unless your church attracts your family and others, it probably does not have much effect upon their lives. A successful program has a number of factors but all of them depend upon the church's gaining the attention and confidence of families.

Families Have Many Problems

Increasingly, churches are discovering that their families have many problems and needs. Some of these are at the heart of the church's mission of comfort, encouragement and forgiveness. A number of the needs of church families can be met more effectively by non-church resources in the community. Private and public agencies of service to families surround the church in most urban areas and in many rural communities as well. Surely one measure of a church's success in ministering to families is the efficiency with which she refers her families to proper community sources of service which they need.

Many churches never engage in this broader community family service. In a year's time these churches will not assist a single family! What kind of success is that?

Most people, when they think about measuring success with families, probably think of neither of these types of success we have mentioned nor the measurements implied. The usual concern is with the *quality of family life.* Has your church really helped your family to live on a nobler plane? Have you been able to meet your problems with confidence, courage and skill because of the church?

These questions lead directly to the goal or purpose of a church family life program. Actually, program success should be measured against the purpose or objective that inspired the adoption of the program in the beginning.

Goals Set Marks

Last year when the revised edition of the Christian Education Church Program Planning Manual was written, a list of eight goals of the church's family ministry was included. Three of the eight serve as examples of the way these goals set marks for subsequent measurements:

- Helping each family become a family of God—aware of his presence and dedicated individually and as a group to the doing of his will.
- Helping the family to use the insights and resources of the Christian faith and fellowship in their mastery of the crises and challenges of family group life.
- Guiding families to share in the opportunities and duties of church fellowship through conversation in the home, shared home preparation for participation in church activities and financial contribution.

From the church's point of view, family participation can be measured by attendance, financial contribution and responsibility assumed by family members. Partially, then, the attainment of these goals of family life can be measured as described above, but let your families speak!

Seek Reaction of Families

Some churches adapt the "listening conference" method to this evaluation of program by families. At congregational dinners, through the mail or by brief questionnaires in a parish paper leaders seek reaction and criticism of church program by families. They discover how helpful families think the church has been! Families' evaluations are measurements of success!

One church circularized the congregation asking specific questions about family life and home. Was there regular worship? Were sermons helpful to family members? Did discipline, sex, schedules, TV and other factors cause family conflict? A church family profile was created by the replies. The church knew how successful a number of her programs had been.

Your church may devise a plan of measurement that is still different. In preparing for your church's participation in the "Year of Appraisal and Forecast" it is doubly important to ask yourself, "How successful has the church been with my family?"

*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

Your Church Looks at Its—

Christian Quest Groups

By SAMUEL F. PUGH*

A NEW movement—the forming of small study groups—is gaining momentum and exerting wide influence in the Protestant churches of America. It is so simple that it becomes active without the knowledge of most church members.

Hundreds of congregations have from one to fifteen such groups meeting regularly—usually on a weekly basis. No single communion seems to be leading out. Rather, within each communion small "clusters" of individuals have appeared who are possessed with a longing for answers and a hunger for Christian fellowship. These individuals have often met for another purpose at first. Finding the discussions stimulating, they have agreed to continue week after week for personal enrichment and growth. From such a beginning more and more groups have been created until many church leaders agree that for training, fellowship, sincerity of purpose, dedication and achievement they outweigh most other growth processes within a given congregation.

While the techniques are simple, they are important. We suggest a few principles which, if followed, should bring a new dimension of life and growth to any church.

Group personnel is voluntary.

No one should be urged to join a group, or to attend once he has agreed to participate. Sometimes a pastor explains the purpose of the groups and asks all who are interested in knowing more about them to meet at a given time and place.

Sometimes two or three or four persons with similar needs meet to discuss various topics of the Christian life. As they think of other friends who would appreciate such discussions they invite them to become a part of the group on a permanent basis. No pressure is exerted either to gain members or to keep them. The strength of the group lies in complete commitment.

Group personnel remains intact.

Rather than have a large number of persons composing each group it is considered preferable to limit each to about twelve persons. In some cases the number is limited to eight or ten.

Ordinarily no attempt is made to invite guests. The reason for this is that there is a deeper understanding among persons who have met together long enough to appreciate one another's viewpoints, and there is little opportunity for guests to experience complete rapport in a single visit.

A small group meeting regularly, with seldom an absence by any member, begins to achieve a spirit of brotherhood as the members exchange their viewpoints and discuss one another's ideas.

There is complete freedom and complete acceptance.

When individuals meet together for conversation, freedom to say what each person feels and thinks and wonders about is a requisite if the discussion is to have value. Fear of ridicule or lack of respect for an opinion will result in repression rather than expression. Unless confidences are kept, there will be no sense of trust, no confidence—no real freedom.

A group that meets and talks in a spirit of complete "permissiveness" does not wonder what ulterior motive each participant has in asking a question. If a person does wonder, he feels at liberty to ask for the thinking behind the question. In like manner, the questioner feels free to reply or to withhold his reply until a more appropriate moment.

It should be remembered that an "attack" upon a viewpoint is by no means an attack upon the person who expressed it. In an atmosphere of "acceptance" any idea may be expressed, opposed, rephrased, or upheld. Any question may be asked. No one is on the defensive emotionally, though anyone may defend his viewpoint. No one is a threat to anyone else.

This kind of a situation is not achieved "without prayer and fasting" but it can be achieved. And when it is, it is an expression of one of the high moments of the Christian life.

The program is informal and loosely structured.

In some churches a long-time program is set with the understanding that it can be altered as the group may wish and as the discussions progress. The discussions may be based on specific presentations over a period of twenty-six weekly sessions on such subjects as:

How We Got Our Bible
The Message of Various Books of the Bible
The Meaning of Prayer
Ways of Personal Devotions
What I Believe about God, Jesus Christ, Man, Immortality, the Church
Telling Right from Wrong
How Can I Meet My Problems and Needs?
Personal Responsibility

Some groups have a formal presentation before the discussion; others begin by asking who has a problem he would like to suggest for discussion. Many give a part of the meeting to Bible reading and prayer. Participants may pray aloud or silently, or merely say "Amen" when the circle of prayer reaches them.

Times and places are varied.

Some people like the hospitality and the informal atmosphere of the home and so schedule their meetings in the homes of the members. Others feel that the church building is preferable because it imposes no

*Mr. Pugh is national director of church development with The United Christian Missionary Society.

social responsibilities, is always available, and is known to all concerned.

Groups meet at hours most convenient for the members. Most meetings are held in the evening, although daytime sessions are more conducive to the schedules of women whose husbands are at work and whose children are at school. When husband and wife can attend together they find it easier to understand each other's needs, ambitions and restraints.

The time of meeting will be set to serve those who participate. It may be around a breakfast table at the church, at a private dining room in a downtown restaurant at noon, or at two A.M. in the church for those who work the night shift.

What are the results of such a program?

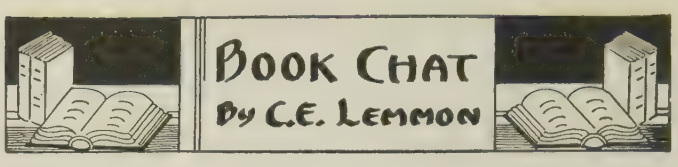
We list but a few of the results discovered by some congregations. If there were no more, the idea of quest groups would be worth investigating for use in every church.

- Subjects long neglected are frankly discussed and related to the Christian life.
- Persons who have problems and questions have an opportunity to discuss them.
- A new respect for the viewpoints of others is developed.
- A concern for the basic needs of people brings a new understanding of the purpose and mission of the church.
- The new sense of freedom without the necessity of being defensive allows a kind of expression hitherto unknown to many of the participants.
- Prayer becomes a real and intimate factor in daily life and the Bible takes on a new meaning for him who learns to understand it.
- Changes in personality traits, habits of character, and viewpoint are evident in those who participate for a length of time.
- Service projects for the good of the church and community grow out of the new awareness and concern that is developed.
- A new spiritual depth comes to the church and its members.

Quest groups will probably involve but a small segment of the church membership. They will be the "leaven" or the "salt" in the terms of Jesus. They will be for those who feel the need of them and want them. They will function without promotion and without fanfare—often without the pastor's presence (though surely with his approval).

To prevent getting into a distasteful situation let a person select three or six persons of his own choosing to come to his own home for an informal evening. The procedures could grow from there—with the participants making their own "ground rules." It should be understood that a group may be disbanded at any time without either a sense of guilt or a feeling of disloyalty.

In all probability this quiet movement will grow until it becomes a most influential and effective instrument in the life of the church and its members.



JACK Finegan has a curious mind. Every advance of knowledge excites his interest. And he brings to each new interest a clarifying statement. In his latest work, *Space, Atoms, and God,* he puts this curiosity and skill into play. He describes the atomic break-through in language for the layman. He dwells on the theme of space. He emphasizes how this new sense of space in which men live has its implications for theology, for redemption, and for existence. He portrays it in terms of the dangers of human pride and the need of humility and vision. The space age is both opportunity and menace. We must see God in new dimensions; we must see mankind in larger perspective; and we must have imagination to meet the age.

LIFE is mortal. Man's days are limited. He lives in time and "time is fleeting." This fact of living in time sets up a tension within us. It makes us examine the nature of the time in which we live. It bids us search for meaning, not alone within our own day or within our own experience, but in the "eternal reality" with which time is invested. We need to make the most of time to avoid triviality, frustration or absorption. We need to see time as an opportunity for redemption of ourselves and our race. We need to identify ourselves with time but to transcend it as well. If we view our place in time we have the alternative of despair or of faith—and faith spells out the words *eternity* and *promise.*

Such are the considerations that make up the Bethany Award book of Christopher T. Garriott, called *Making the Most of Time.* Mr. Garriott has written this work with skill. He shows himself to be widely acquainted with literature and makes his many references with deftness. It is a work that suggests more truth than it attempts to prove. The chapters are a succession of "essays," more reflective than argumentative.

WE are often appalled by the ambiguity of theology. The theologians write to each other and not to the public. Not long ago *Time* had an article on Paul Tillich which was well intentioned. The aim was to make Tillich understandable. We doubt that the magazine succeeded.

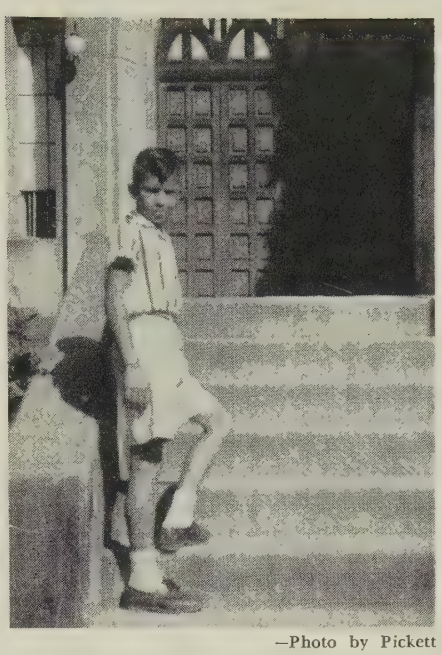
Among the "ambiguous" theologians we would place Nels F. S. Ferré. We have always found him difficult reading. His latest book is a conscious attempt to take some of the ambiguities out of theological discussion. He admits that solid theological writing is mostly unintelligible to the general public and that popular books of religion are superficial. To bridge this gap he writes on *Know Your Faith.* It is an assessment of various views on such themes as authority, Christology, man and his nature, divine grace, and the everlasting life. This, we think, is the most helpful book Ferré has written.

LANGDON Gilkey has added to the Christian Faith Series in a new work called *Maker of Heaven and Earth,* which is a study of creation. According to Dr. Gilkey there are three aspects to God's activity: "The

(*Continued on page* 42)

Boy from Chacarita

By FRANK PICKETT*



—Photo by Pickett

Carlos Gorostiago stands on the steps of Colegio Internacional in Asunción.

IF you were to have the opportunity to follow the pastor of Peru Street Church of Disciples of Christ on a Sunday afternoon in Asunción, Paraguay, you would first go down into Chacarita, one of the darkest and most disheartening slum areas in the world.

In an area of less than a square mile live 10,000 people in one-room huts jammed side by side without any sign of running water or toilet. And even the outhouses are not houses at all. In most cases they consist of just a tow sack thrown over a bush or a couple of stakes to make some attempt at screening.

Slum Is a Disgrace

Afflicted by high water from the nearby river, as well as by ignorance and the sins of smuggling, Chacarita is a disgrace even to the city of Asunción, which has many slum areas.

Here in the house of Eugenio Martinez, a barber, you would generally find on a Sunday afternoon fourteen to sixteen adults and one boy, Carlos Gorostiago. They would be waiting for the pastor to bring the words of the gospel. And as it came time to pray, you would hear Carlos say, when it was his turn, "O God, help my mother and father come to know Jesus."

Carlos, or Carlitos as he is called, is twelve years old. He lives only a few houses away from Mr. Martinez with his mother and stepfather, who are not married.

Divorce Not Recognized

Like over half of the "husbands" and "wives" of Paraguay, their union is based on the natural law. Since divorce is not recognized and since the Roman Catholic Church charges such high prices for weddings, Paraguayans find it easier just to live and let the law and the church take care of themselves.

Carlitos' mother is an employee in the post office. His stepfather sells lottery tickets, or is what we might term a "bookie" in the numbers racket.

If you were to meet Carlitos on the street by chance, you would never guess that he came from such an environment. He is always clean and polite and tries to be a perfect Christian.

For some years he has attended the Peru Street Church in the morning and the Martinez house in the afternoon. Just this year he was baptized a member. If you were to ask him what he is going to be when he grows up, he would answer without hesitation, "I'm going to be a pastor if God is willing."

Being a Christian is not easy for Carlitos. In his school near Chacarita three years ago, his teacher asked in his class for all to raise their hands if they were Catholics. Everyone raised his hand except Carlitos.

Suffered Ridicule

Since that time, as the only evangelical boy in the school, he has felt the brunt of ridicule. He finds it difficult, too, to get good grades because of the distaste for Protestantism in his Catholic teachers.

Every year for three years he has asked for a scholarship to Colegio Internacional, the school founded by Disciples of Christ. The Colegio, which has a student body of some nine hundred, has to screen its applicants very carefully, since there are always many more applications than can be filled.

This year, before Carlitos could get the chance to ask for a scholarship, Marshall Gilchrist, Disciple missionary and director of the grammar school, sent the boy a letter. This letter asked Carlitos to go to see Disciple missionary Paul Andress, director of the Colegio, so that arrangements could be made to have Carlitos enter the school.

Colegio Internacional, which Carlitos will attend, has enriched the life of Paraguayans for the forty years since its beginning in 1919. At present more than twenty-seven different nationalities are represented on its rolls by nearly two hundred pupils from countries other than Paraguay.

One Prayer Answered

We are thankful that Carlitos is having one of his prayers answered. He will now have the opportunity to receive the best education that can be found in Asunción. He will find fellowship with many other evangelicals who are enjoying scholarships of like nature.

Also we believe that some day his prayers for his family will bear fruit. Recently his mother has been attending services. She is showing interest in the evangelical message that preaches on the discovery of liberty, enlightenment and morality through the saving love and power of Jesus Christ.

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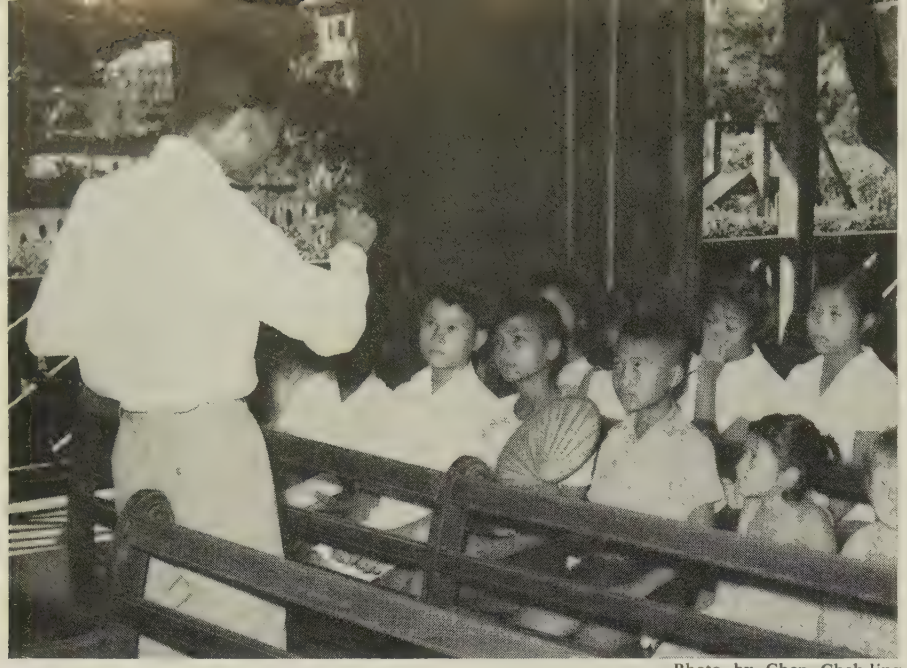
*Mr. Pickett is a missionary in Paraguay with The United Christian Missionary Society.



—Photo by Chen Chek-ling

A teacher conducts a Sunday school class at the Thai church in Nakon Pathom.

Youth Lead Out in Thailand

By JOSÉ D. ESTOYE*

THE Thai church in Nakon Pathom, Thailand, is blessed this year with a very strong group of young people. The youth organization has an average attendance of almost thirty persons on Saturday nights when it meets for worship, study, recreation and planning.

Worship during the meetings is usually handled by the young people themselves, but once in a while they invite guest speakers. If a visiting dignitary happens to be in on Saturday night for a meeting he is usually asked to give an inspirational talk to this active and lively group.

It is partly due to this worship training which the youth get in their own group that enables them to take an active part in the worship programs of the whole church on Sundays. The young people at that time usually read the Holy Scriptures. Those who read the Scriptures also serve as ushers during offering time.

THE young people are aware of their lack of knowledge of the Bible. So they take every opportunity to learn about the Scriptures. Wirachay, a boy who probably knows more of the Bible than anyone else in the youth group, takes the responsibility of helping his fellow young people. Once in a while he gets a dozen or two of his chickens' eggs and awards them to the winners of a biblical contest that he prepares.

The older ones among the young people like to learn and practice their English. They asked one of the missionaries to teach them. The missionary, sensing their need for Bible studies, suggested that they take English lessons on the fundamental doctrines of the Christian religion. They gladly accepted the suggestion. Today they are learning English and the Bible, one hour a night for four nights a week.

The Thai young people, like their counterparts all over the world, love to play. They have revived their monthly recreation programs. For this recreation night other youth groups are invited. It is very pleasant to note that even on these recreation nights, biblical contests often are central.

IT is in planning sessions that the activities of the youth group are developed far ahead. The leader usually asks, "Now, what's your mind in order to make our group active?"

"Let us revive our church school extension classes," someone casually remarks.

"Say, we surely let up on that! You know, in the villages where we held our extension classes before, I noticed that there are very many children this year."

And out of this kind of conversation the extension classes were revived. Now these classes are successfully operated by teams. A team has in it a song leader, a story teller, and a play leader.

Somebody remarked a month or so before Christmas: "Do you remember that last year we had difficulty in our *Lakhon* (drama)? The outsiders made fun of the participants and were very noisy."

"It might be worse this year," joined in another. "Why don't we have a simple program for a change, for example a vested choir singing Christmas carols in parts?"

"That is an idea, but we will need practice [the Thais do not sing in parts], and where will we get the choir gowns?"

BUT they did practice. They solicited contributions for the choir gowns. Four of the girls helped in the sewing, while all helped by either hemming, putting on buttons, or washing and ironing. There were twenty-nine gowns, more than enough for everybody who wanted to sing. And when Christmas came, everybody was thrilled at the blending of four parts by twenty-five strong young voices. The group went out serenading the homes of the Christians in and around Nakon Pathom, bringing to these homes the meaning and spirit of Christmas.

"Christmas and New Year's Day are past. Now, what's your mind . . . ?"

"What about that week-end evangelistic team we had been thinking about?"

"That is most important!"

"We need a retreat and. . . . "

"The road and trails are dry now, so. . . ."

And everyone was talking about the new project. What will come out of it we do not yet know, but let us join these young people in prayer that the spirit of God will lead them.

These are some of the activities of the young people in Nakon Pathom—the strongest group in many years.

Many of them are in grades 8, 9 and 10. They are thinking seriously of what they will be when they grow to maturity. Some of them will be teachers, carpenters, and businessmen. What about ministers? Yes, these years are our best chance to recruit workers for the Lord. Four of our best young people have already signified love for the work of Christ and have decided to go for study in the seminary.

The challenge of the gospel has confronted many of the young people. A good percentage are accepting the challenge.

*Mr. and Mrs. Estoye are missionaries in Thailand from the United Church of Christ in the Philippines. They are working with the Disciples of Christ Mission.

Material Aid Receipts

DISCIPLES of Christ contributed 18,875 pounds of clothing and other materials to the five receiving centers of Church World Service during the first two months of the year.

This is the report from the CWS office in New York City. Church World Service is an arm of the National Council of Churches.

The report also indicated that Disciples contributed 99 per cent of the additional funds needed for shipping of the clothing to relief centers overseas. Eight cents a pound is required for shipping.

Leading the church groups in total contributions were the United Presbyterians, with 87,547 pounds.

Much of the clothing contributed by the Christian Churches (Disciples of Christ) was processed in the material aid offices adjacent to Missions Building in Indianapolis. This center receives Disciple and other church contributions for packing and shipping to CWS depots.

The Church World Service report also indicated that during January and February the distribution of material aid amounted to 683,054 pounds. Some fourteen countries received shipments. In 1958, 3,828,859 pounds went to twenty-eight countries.

—Photo by Mills

Doña Coca teaches a cooking class at Friendship Mission, social center in Asunción, Paraguay.

At Friendship Mission

Paraguayan women study

Cooking and Christianity

By ELIZABETH MILLS*

VIVACIOUS Nelly hops and skips and in all of her hurry falls on the steps of Friendship Mission, social center of Disciples of Christ in Asunción, Paraguay. Lovely, dignified Tula boosts her to her feet again but leaves her behind, murmuring, "I have to be on time; I'm washing and chopping the vegetables today." And laughing and singing, along come Delia, Petrona and many others.

"Stop!" calls the woman in the tiny shop in front of Friendship Mission. "What's your hurry? What in the world are you going to do?" But no one has time to answer her so she waddles out of her kiosk to discover for herself the cause of all the activity. And there it is in the big kitchen of the Mission—Doña Coca's cooking class of twenty young, apron-clad women.

Everyone seems to know just what she has to do and goes about it with efficiency. And like a cork bobbing around in an active sea is Doña Coca, ample, sunny, friendly, the Fanny Farmer-Betty Crocker of Paraguay.

DOÑA Coca is the wife of a physician; she has seen what she calls "useless deaths" occur because of neglect and filth, and so everything that is used in the class is scrubbed, if it can be. Hands are scrupulously cleaned and then begins "washing up" with soap. Lemons, eggs, all the vegetables and even the skimmed milk cheese, all are scrubbed with soap. Having visions of the public market which abounds in babies, mangy dogs and cats and decaying masses of left-over vegetables and fruits, we all understand why this is necessary.

Staples and foodstuffs are disproportionately expensive to the wages earned by most women who have to keep their families. To purchase economically requires planning. Whatever happens to be in season is the best buy, naturally, but to perk up or disguise string beans or peas so that they will be acceptable day after day is quite an art. And Doña Coca, who is of Italian extraction, can by sleight of hand (if that hand contains an egg, an onion, a tomato and just anything else) lay before you a pastry, a pudding or a ragout that makes you take your will power in hand to prevent your grabbing more than your share.

But a cooking class offers more than hints on buying and preparing food. According to Doña Coca, it encompasses all phases of life. First, one eats with one's eyes, so a table must be clean and beautifully adorned. Then every dish must be attractively presented. And above all, the cook, the wife, the head of the table, or whatever name you give her, must be clean and inviting.

DUCKING into the dressing alcove that sports a mirror, and running a comb through shining dark hair are done quickly because the waitresses are ready to serve what has been prepared during the morning. Everyone sits down at a lovely table and Doña Coca, being the Mamá of the group, assumes the head of the table.

And as a good Christian mother, she speaks to her daughters about their Heavenly Father and his bounteous love and asks if they don't want to bow their heads and offer up with her a prayer of gratitude for all the blessings they enjoy daily. The first time she prayed many of the young women said that it was the only time they had heard a table blessing.

At the next class one of the women asked if we wouldn't write a lot of different prayers on the chalkboard so that everyone could copy them and learn them and then take part in these moments of audible thanks to our Father. Yes, a cooking class is a vehicle through which we can seek to know our Heavenly Father and learn how we can bring our problems to him.

ALL too quickly the morning comes to an end. "Goodbye, Goodbye," everyone calls. "See you next week." Off they go, all except the "clean-ups" and "put-aways."

I see that you're watching Tula as she runs down the steps. Let's follow her to see where she lives. We stay behind her and we smile at her grace and beauty. Her starched petticoats make her full cotton skirt stand out at the popular angle. Her little feet hardly touch the dusty pathway and it's not long till she is at home.

But surely she doesn't live in this hut! It's just a tiny shed! There isn't enough space for all those children.

NOW Tula has shucked off her stiffly starched frock and petticoat, hung them inside of a bag of sorts and donned a skimpy old dress that she uses most of the time. "Good" dresses are *never* used around the house. Shoes that cost $2.50 a pair are carefully dusted off and laid aside also, for they are saved for special occasions. Caring for what we have is taught in our class, and we are happy that Tula has learned to care for her clothes.

Every girl who comes to the Mission is a potential mother and homemaker if she isn't one already. And so in our domestic science classes we try to equip her with the knowledge and skills that will make her proficient in her home.

She learns how to handle a knife and fork, for often she has only a soup spoon at home for table use. She finds that it isn't too difficult to converse at the table and that it makes the food she has prepared doubly appetizing when sauced up with agreeable conversation. She learns the basic rules of personal hygiene and how to maintain her home free of the numerous tropical insects that abound.

MOST important of all, she is learning what it means to be a good Christian woman. Since many of our homes have no fathers, the mother assumes the role of both parents. Life is hard and realistically down to earth. For some of our women the cooking class represents the only social event of the whole week, the only escape from drudgery.

The attitude of one of our women is typical of many. She said, "I pray, 'God, if I have to be sick, don't let it be Tuesday! Help me to be smart enough to learn. Help me to keep my house so well and to cook so tastily that my man will respect me enough to marry me. Please, God, for the sake of the children. I ask nothing for myself, really, it's all for the sake of the children! Amen.'"

*Mrs. Raymond Mills is a missionary in Paraguay with The United Christian Missionary Society.

Hawaii—"Garden of Religions"

Protestants Make Up About Ten Per Cent of the Islands' Population, Which Includes Shintoists, Buddhists and Members of Many Old Pagan Sects

HAWAII, the fiftieth state in the Union, has a Christian history dating back only to 1820, when Congregationalists from New England first arrived in the lush, tropical islands.

With 113 churches and 18,000 members, the Congregationalists still comprise the largest group in a current Protestant population of between 50,000 and 60,000. This is slightly less than ten per cent of the 640,000 population that is largely of Japanese origin, with 99,000 Hawaiians, 74,000 Caucasians, 65,000 Filipinos and smaller numbers of Chinese, Koreans, Puerto Ricans and mixed races.

The three next largest Protestant groups are the Mormons (Church of Jesus Christ of Latter-day Saints), whose first missionaries reached Hawaii in 1849; the Protestant Episcopalians, who came to the islands in 1861 and number at present 9,500 members in 38 churches; and the Methodists, who arrived in 1855 and have more than 4,000 members in some 27 churches.

The Mormons last year dedicated a new $3,250,000 Christian college at Laie. Last January the Methodists announced plans for constructing the islands' first home for retired persons at Kaneohe on Oahu Island. They have been among the strongest supporters of statehood for Hawaii since the movement began in 1903.

DESPITE their comparatively small numbers the other Protestant bodies are extremely active and influential. They include the Lutherans and Seventh-day Adventists, who came in the 1880's, Disciples of Christ, who became established in 1894, and the Southern Baptists, who have shown an increasing growth in the past decade or more and have their own Hawaiian convention.

The Hawaiian Lutherans have been affiliated with the United Lutheran Church in America since 1954. At that time they reported 1,200 members in five congregations.

Hawaii also has a small number of indigenous sects, including the Pentecostals who appear to attract many followers, especially from the lower income groups, and the Assemblies of God, which have been particularly successful in church school work.

Among the latest arrivals in Hawaii are the Presbyterians, who established their first church, in Honolulu, last summer after three officials of the Presbyterian Church in the U.S.A. had made an inspection tour of the islands.

The growing influence of the Protestant churches is reflected in the emergence of such groups as the Honolulu Council of Churches, the Chinese Christian Association, which serves Chinese elements in the population, the Maui Christian Ministers Association, and the Oahu Association of Congregational Churches and Ministers. In 1947, for the first time in Hawaii's history, missionaries were commissioned in the islands for service in the Orient.

Hawaii, which produces 65 per cent of the world's pineapples and attracts in the neighborhood of 150,000 tourists a year, consists of twenty-eight islands, only eight of which—Hawaii, Oahu, Kahoolawe, Lanai, Maui, Molokai, Kauai and Nihau—are inhabited.

OFTEN called the "garden of religions" because of the great variety of beliefs there, Hawaii is still a Buddhist stronghold and even claims the only woman Buddhist bishop in the world. Shintoism also flourishes among the large Japanese community, as revealed in the large number of Shinto shrines. In addition, many of the ancient pagan sects are still deeply rooted among the native people, who are of Malayo-Polynesian stock.

Formerly known as the Sandwich Islands, Hawaii—the name means "homeland"—was discovered by the daring explorer Captain James Cook in 1778. The people were then ruled by King Kamehameha I, who had fought off attempts by Russians and Spanish pirates to seize the territory. In 1794, the king sent a request to England for Christian teachers. But it was not until 1820 that the first missionaries arrived. They were sent, not by England, but by the American Board of Commissioners for Foreign Missions. Among the most famous was Hiram Bingham, a Presbyterian. In 1841, the American Board established its first church, at Kawaiahao, which means "the waters of the hao tree." The grounds of this earliest church embrace a cemetery, where many of the islands' first missionaries are buried. The present pastor of the church is Abraham Akaka, a full-blooded Hawaiian and a graduate of Chicago Theological Seminary, who conducts Sunday morning services in both English and Hawaiian.

DESPITE much opposition from foreign officials, the missionaries were able to print the first books in the Hawaiian language and to open the islands' first schools. They made so much progress in conversion work—gaining from 5,000 to 20,000 adherents in the first two decades—that in 1864 the American Board withdrew its supervision.

Meanwhile, in 1861, the Society for the Promotion of Christian Knowledge (Anglican) in London sent two missionaries to Hawaii. Their first convert was the then ruling Queen. The Anglican mission was later transferred to the Protestant Episcopal Church in the United States, which subsequently initiated work among the Chinese, Japanese and Koreans. In 1955, the fifty-eighth General Convention of the Episcopal Church was held in Honolulu to mark the ninetieth anniversary of the church in Hawaii. Welcoming delegates from the United States, Japan, Australia, China and other countries was Harry S. Kennedy, bishop of Honolulu.

The Hawaiian monarchy came to an end in 1893 when Queen Liliuokalani was deposed in a bloodless revolt and a republic was set up. The republic lasted only until 1898, when the United States annexed the islands, which later became a territory of the U.S. In 1903 the drive for statehood began.

POAU Head Praises Textbook Changes

RECENT revisions of textbooks in Roman Catholic parochial schools were commended recently by Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State.

The POAU leader stated that these revisions "contribute substantially to the easing of Catholic-Protestant tensions."

His organization, Mr. Archer continued, "has pointed out for many years the difficulty of having good intercreedal relations when the children of one faith . . . were being taught some pretty grim things about their neighbors."

Especially mentioned as a "conspicuous example of timely and fortunate revisions" is the new edition of the Catholic High School Religion Series, published originally in 1946 by William H. Sadlier under the imprimatur of Francis Cardinal Spellman, Archbishop of New York.

The new edition, according to Mr. Archer, has dropped from its index such listings as "False Worship" and "False Religions" under which "matters in relation to Protestants had been discussed."

"The analogy of 'counterfeit money' under which the old textbook classified as 'counterfeit' all 'non-Catholic methods of worshipping God' has been dropped in the new book," he said.

Mr. Archer claimed that the recent text takes a "more liberal approach" to the question of Catholic attendance at Protestant services of worship.

Most significant, Mr. Archer felt, is the omission of a section criticizing separation of church and state in America.

"Absent, too," he added, "is the famous statement . . . that in any dispute between the church and state 'the rights of the church should prevail.'"

Mr. Archer said that if these textbook revisions are "emblematic of a general revision" in Catholic books, "We may well have here a quiet revolution in Catholic attitude which is vastly more significant than any ecumenical conference."

Today's Battle to Rebuild Korea

By WILLIAM M. GALE*

IN July, 1953, a cease-fire agreement was signed between the United Nations forces and the North Korean and Chinese Communist armies at Panmunjon.

The Korean war was ended. The battle to rebuild was started. After three years of bloody war, Korea was the most devastated nation in the history of the world.

The free world opened its heart and purse to help undertake the staggering task of setting up an effective economy, rebuilding this country where twenty-one million people (three million of them refugees from the North) live in an area about the size of Indiana, with only one fourth of it arable land.

The greater part of the physical reconstruction work has been done on a government-to-government basis, and such agencies as the United Nations Korean Reconstruction Agency will long be remembered as wonderful examples of people from many nations working together toward a common goal—the rebuilding of a shattered nation. The United States Government through its International Cooperation Administration is continuing this vital effort.

In spite of great improvements, however, there still remains a hard core of two million needy people such as the orphans, widows, the war wounded, and the elderly who are the last ones to feel the benefits of any economic upsurge.

The assimilation project assistance program is an excellent example of how a voluntary agency and the U.S. Government can work together.

To give about 500,000 needy Korean refugees a chance to return to the land and to increase agricultural production, the Korean government has set aside sub-marginal land in about five hundred localities for reclamation projects. It guarantees a daily grain ration of about one-half pound per person for three years for those working in the project, while the International Cooperation Administration provides building materials and the technical assistance which is needed.

Under the direction of Kwang He Song, a former refugee, Korea Church World Service supplies Share-Our-Surplus foods for these workers, and gives them good used clothing sent by the American churches.

This year Korea Church World Service has distributed more than 1,000,000 pounds of food and clothing to more than 40,000 persons in assimilation projects, enabling them to get over the "hump" to self-support.

Regular SOS food allocations and used clothing are given to more than 100,000 people in more than 750 orphanages, widows' homes, baby shelters, sanitariums, leper colonies, training schools and hospitals.

THE Korean war left more than 300,000 widows, women who were brought up in a society where only men earned a living. They needed assistance to acquire self-support skills and to orient themselves in their vastly changed world.

Through KCWS, help has been given to more than 11,000 widows and their children. The women work in groups learning sewing, knitting, weaving, invisible mending and artificial flower making—and are able to care for themselves after comparatively short periods.

KCWS, cooperating with other larger groups, has treated more than 5,000 tuberculosis patients yearly in out-patient clinics located in mission or government hospitals throughout the country.

Also, KCWS contributes to the post-polio clinic at Severance Hospital which provides physical therapy treatments to 500 young victims of polio annually.

To reach about 25,000 undernourished people who do not fall into any of the above classes, KCWS maintains fifty feeding stations in the cities and larger towns where hot bowls of cornmeal mush made with powdered skim milk and cheese are served every day.

These feeding stations, under the supervision of KCWS staff member Kyu Fan Cho, are in most cases operated and financed by the local churches, while American churches provide the SOS foods and administrative expenses.

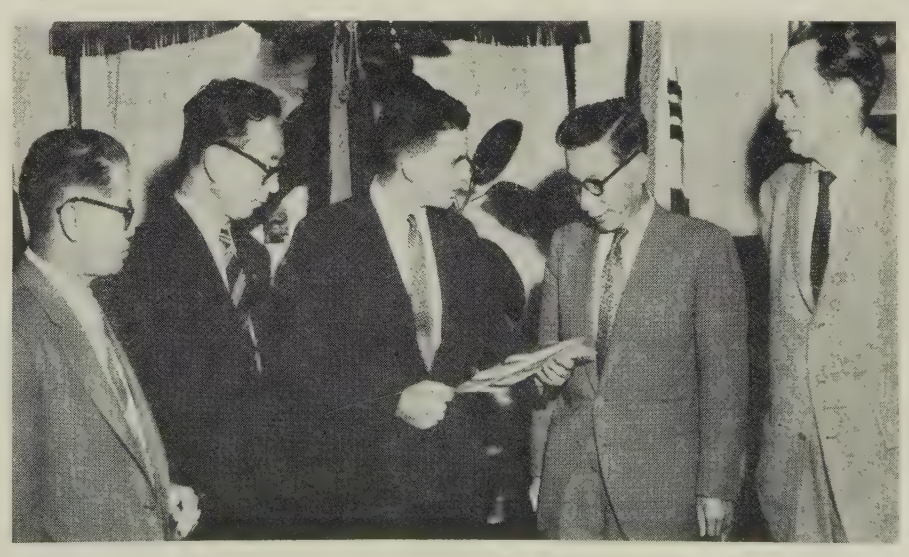
ALTHOUGH governments and churches across the seas lend a helping hand to rebuild this shattered nation, it is the Koreans themselves who do most of the actual work.

Many of the local KCWS staff members are native Koreans. They have known the hardships and tragedy of a nation torn apart by war, and are working—as Christians who love their God, and as Koreans who love their country—to present the message of Christ in a practical form, feeding the hungry, ministering to the sick, protecting the widowed and orphaned, and clothing the naked.

Bulwarked by the material aid and spiritual concern of the American churches, the Koreans have wrought many miracles of recovery and rehabilitation during the past five years.

Korea Church World Service is proud to have played a vital role on a person-to-person basis, and is glad to shape its future program of Christian aid to fit the changing needs of Korea as this recovery continues.

*Mr. Gale, a member of the Protestant Episcopal Church, is director of the material aid program of Korea Church World Service.



Hallam C. Shorrock, Jr. (center), a Disciple of Christ, serves as director of Korea Church World Service. Here, with other Church World Service and Korea National Christian Council representatives, Mr. Shorrock presents to the Mayor of Seoul in Korea a $25,000 contribution from American Protestant churches. The money will be used for construction of seventy-five concrete block homes for the neediest victims of a recent flood. At right is William Gale, director of material relief for Korea CWS and author of the accompanying article. Disciples of Christ share in the work through the Week of Compassion.

—RNS Photo

—RNS Photo

Students attending the Asian Conference of the World's Student Christian Federation enjoy getting acquainted. More than 100 delegates from six continents met late in 1958 to discuss the life and mission of the church in Asian countries.

Asian Students Study Church

By ROBERT S. BATES*

MORE than one hundred delegates met after Christmas, 1958, at the World's Student Christian Federation Asian Conference in Rangoon, Burma. They came mostly from Australasian countries but included eleven from four other continents. There they joined in a ten-day meeting to consider the responsibility of Asian students for the "Life and Mission of the Church."

In all parts of the world today, if we are honest and humble as we compare our church life with the discipleship to which God has called us, we see great problems.

The students who gathered at Rangoon became even more acutely aware of the problems they face together as Asians—the deep economic distress; the rapid breakdown of social structures, especially of the family in its old Asian pattern; the decay of faith and the growth of secularist bewilderment; the development of nationhood and the rights of the individual at the same time.

THE delegates at Rangoon were especially concerned with seeing how God is at work in Asia today and discovering what the Christian and the Christian church are called to do at this time and place in history.

Here are some of the conclusions they reached:

The Christian must be concerned with the Asian revolution. He is called to serve in the midst of life and change, not simply in the shelter of home or of church, because Jesus Christ is Lord of the whole of creation and of the whole of life, as well as the head of the church.

The church needs to see more clearly that it exists not for itself but for the sake of God's love for the world. Too often the pattern of congregational life suggests that God so feared the world that he gave his only begotten Son that a few Christians might be saved from the wicked world.

The churches need to realize that "neutrality" is not possible for them today. They need to rediscover that mission is the primary purpose of their existence. The form and nature of the congregation must be shaped anew to serve the primary task of mission.

There is a need for flexibility. There must be a renewal and redirection of the energies of the laity. There is need for a new type of lay-training not for church holiness but for secular holiness. A busy church is not necessarily a living church. Too many church activities may only keep the laity out of the world.

There should be a re-evaluation of the function of ordained ministers. Their main task is not to fulfil the ministry of the church, but to call and strengthen God's people to their ministry in God's world.

THERE should be conversation between Christians and men of other faiths. The spiritual awakening in other religions is a response to the work of God. This converse with non-Christians must be in terms of Asian patterns of thinking.

These ideas were strange and difficult for many of the students who came to Rangoon. Yet after this experience of sharing together in thinking and searching about Christ's calling for them and for the church and the Student Christian Movement of Asia, they could not return to a self-centered religious comfort and security as they went home.

For most participants, the words of Christina Kanoena, an Indonesian girl, described their own feelings:

"To be honest, I must admit that before I came here I really did not know my place in the work and life of the church. To me, being a Christian meant no more than going to church every Sunday, reading the Bible and praying. Now I know that it means more than these—that wherever I am, whatever I do, not only on Sundays but also from Monday to Saturday, 'I am the church.'"

*Mr. Bates and his wife, Sue, are missionary candidates with The United Christian Missionary Society. He is a secretary of the World's Student Christian Federation with special assignment in Southeast Asia.

Seminaries Plan Summer Institutes

A VARIETY of institutes, seminars and workshops are being sponsored by Disciples of Christ seminaries this summer.

Texas Christian University announces the third annual institute for church leaders on *The Role of the Church in a Multi-Racial Society* to be held June 30-July 17 at Brite College of the Bible, Fort Worth, Texas.

The institute is sponsored by the university in cooperation with the National Conference of Christians and Jews and The United Christian Missionary Society.

Participants will attend three weeks of study, lecture-discussion, round-table criticism and project analysis. Major consultant for the institute will be Gordon Lovejoy, program consultant of the NCCJ and professor of sociology at Guilford College, N. C.

Christian Theological Seminary in Indianapolis will offer a traveling seminar on *Landmarks of Disciples' History* from June 30 to July 17. This summer institute will be held under the joint sponsorship of the seminary and the Disciples of Christ Historical Society.

Courses for the traveling seminar will be offered by Ronald E. Osborn, professor of church history, and by Henry K. Shaw, who is the seminary librarian and curator.

Besides various short field trips, two extended tours have been arranged. Tour One to "Stone" country will include points of interest to Disciples in Kentucky and Tennessee.

Tour Two to "Campbell-Scott" country will visit Ohio and West Virginia.

Christian Theological Seminary also has announced two audio-visual workshops which are scheduled in June.

Religious Drama on Television, an advanced workshop, will be held June 8-12. Held in connection with Station WFBM-TV in Indianapolis this workshop is especially designed for former workshop members. Cooperating agencies are the Broadcasting and Film Commission of the National Council, the Indianapolis Church Federation, and the Indiana Council of Churches.

An International Radio and Television Workshop will be held at the seminary and at WFBM-TV June 15-26 under the same sponsorship. Addressed to pastors, educators, church executives, youth leaders, music leaders and church women, this workshop is designed to interest all those who wish training in this field.

Women and WORLD HIGHWAYS

"Thy Mission High Fulfilling"

THE beloved missionary hymn, "O Zion, Haste, Thy Mission High Fulfilling," will take on new meaning for members of Christian Women's Fellowships during the coming months, for it has been chosen as the suggested theme hymn for 1959-60. "Thy Mission High Fulfilling" is to be the study theme for the general meetings of Christian Women's Fellowship as women gather for worship and study, and as they share in related action and service projects.

Program suggestions, prepared by fifteen persons chosen from many sections of the country and representing a variety of experiences and interests, have been included in the program book, *Thy Mission High Fulfilling.** Ten of the authors are introduced here, with the remaining five to be featured in the July-August issue.

Left to right, top row, are Mrs. Wilson, Mrs. Mills, Miss Bradney. Bottom row, Mrs. Bash, Mr. Bash, and Mrs. Walter D. Cardwell.

"That Man Might Live Above"

Mrs. Sam B. Wilson is the author of the Easter program. She has just completed a term as Study Director of her Fellowship, and has served as a deaconess and chairman of the education committee of Central Church in Columbus, Georgia. She has been a district CWF secretary, a member of the General Board of Christian Churches of Georgia, and was a discussion leader at the Quadrennial Assembly in 1957. The Wilsons have four children: Jack, 19, Bill, 18, Ann, 12, and Betty, 10. After July 1, they will be residing in Athens, Georgia, where Mr. Wilson, an insurance agent, has been transferred.

"Pour Out Thy Soul"

Stewardship as a way of life is the central theme of the program written by ***Miss Leta Bradney.*** A graduate of Phillips University, Miss Bradney had seventeen years of experience as a local church director of religious education before coming to her present position in the Department of Christian Women's Fellowship of The United Christian Missionary Society. In addition to serving as study chairman of her CWF group in Downey Ave. Church, Indianapolis, she finds time for pursuing her hobbies of cooking, crocheting, embroidery, and being the "doting aunt" of three teen-agers and a sub-teen-ager.

"Bring the Brighter Day"

A husband-and-wife team furnished the program on evangelism in the new program series. ***Mr. and Mrs. Lawrence Bash*** live in Austin, Texas, where he serves as minister of University Church. He has just completed a term as president of the Texas Convention of Christian Churches. Mrs. Bash, named honorary president of her Fellowship, is a member of the Board of Trustees of the United Society. Their daughter, Jerri Le, has completed her freshman year at Texas Christian University.

"Brotherhood's Mission in Africa"

Mrs. Charles C. Mills and ***Mrs. Walter D. Cardwell*** pooled their experiences as missionaries in writing the program on the progress of our work in Africa. Mrs. Mills, currently a group leader in her Fellowship, served with her husband as a short-term missionary in Belgian Congo. A native of Switzerland, she was a secretary in the World Council of Churches offices in Geneva for several years before coming to America in 1953. The Mills live in Indianapolis where he is employed by the United Society as National Director of Missionary Activities for Youth.

Mrs. Cardwell is a native of Gulfport, Mississippi, but now resides with her family in Indianapolis where Mr. Cardwell is located as Director of Special Gifts and Annuities. Prior to 1957, the Cardwells served for twelve years in Belgian Congo. Their five children include Douglas, 19, who plans to prepare for the ministry, Janet, 15, Mary Ann, 11, David, 9, and Elbert, 6. Mary Ann and Elbert were born in Congo. Mrs. Cardwell is World Call and literature chairman of her Fellowship group, and finds time to do graduate work at Butler University toward a Master's degree.

L to R are Mrs. Virden Mabry, Mrs. Lyal Coates, Mrs. Russell Hensley.

"That God Is Love"

Radio and television are very important to the ***Virden Mabry*** family of Beaumont, Texas. Mr. Mabry owns and operates a radio and TV sales and service business, and Mrs. Mabry works at a local radio station. Their children are Sylvia Gail, a TCU freshman, and Glenn Allan, a high school junior. Mrs. Mabry was a member of the first World Missions Tour in 1955, and it was from the experiences gained on this extended tour that she wrote the Christmas program. Mrs. Mabry is study chairman of her business women's group in First Church, and has served as world outreach chairman for her district and as a member of the state world outreach committee. She was a discussion leader at the Quadrennial Assembly in 1957, and has served on the Texas CWF Board.

"Proclaim to Every People"

First Church, Reseda, California, plays a prominent role in the program written by ***Mrs. Russell Hensley*** and ***Mrs. Lyal Coates.*** Mrs. Hensley's husband was minister of that church prior to assuming his present position as New Church Development Secretary for Southern California. Mrs. Hensley has been very active in religious education work, currently serving as chairman of the state children's work commission and as a member of the state religious education board. The Hensleys' son, John Russell, is a college freshman.

Mrs. Coates is Worship Director of the Fellowship at First Church, Reseda. She is district president and has served on the state finance committee and the unification committee. Her husband is assistant plant foreman of a chemical products plant. They have three children and eight grandchildren.

CWF Prayer Topic for June

Pray that we may all be given the mind of Christ. "Let this mind be in you, which was also in Christ Jesus"—a humble, lowly, loving mind, esteeming others better than ourselves. (Phil. 2:5)

Pray also for the work of the World Council of Churches in all the countries of the world, that it may be an instrument of better understanding and a force for peace on earth.

*Available for $1.50 from Christian Board of Publication, Box 179, St. Louis 66, Missouri.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

AT the May commencement, three prominent North Carolinians were honored in the fields of education, law and religion.

Chancellor William B. Aycock of the University of North Carolina, the commencement speaker, was awarded a Doctor of Laws degree as was W. A. Lucas, Wilson attorney and prominent community leader. Raymond Alexander, minister of First Christian Church, Washington, N. C., and active in all religious affairs of the state, received the Doctor of Divinity degree.

William Tucker, a 1953 graduate, has been appointed associate professor in the Department of Religion and joins the faculty Sept. 1. Mr. Tucker holds a B. D. degree from Texas Christian University, an M. A. from Yale, and is a candidate for a doctorate at Yale. He has served churches both in Texas and North Carolina, and was formerly director of religious education at Eighth Street Christian Church, Greenville.

Bethany College
Bethany, West Virginia

Two more Memorial Book Endowment Funds to supply volumes for the new library at Bethany have been initiated recently. Friends of the late I. T. Green, a long-time teacher in the department of religion, have contributed more than $500 to launch a campaign in his memory.

Pledges totaling $500 have been made for a similar fund honoring the late Cyrus M. Yocum, a 1904 graduate, who for many years was head of foreign missionary work of Disciples of Christ.

Both memorials will be a part of the matching book fund offered by the Kresge Foundation which will match any funds received by June 1. Only income from the funds will be used for the purchase of books.

John R. Taylor, associate professor of English, will study Shakespeare and Elizabethan drama this summer at Stratford-on-Avon, England, birthplace of the great poet.

Recently the Bethany Memorial Church transferred the title of the Old Bethany Church to Bethany College. The old brick church was built in the 1850's and was occupied until 1915, when the present church was built. Since that time it has been maintained as a historic landmark and will now be available for special meetings of the church and college.

The College of the Bible
Lexington, Kentucky

Three members of a missionary family have enrolled as students here. Chris Hobgood, a missionary candidate, is completing his first year at the seminary. His brother Ben is enrolled for the spring quarter, and Mrs. Ben Hobgood was a student during the winter. The two latter are on their first furlough from the Belgian Congo where they are educational and evangelistic missionaries.

Henry Clay Hobgood, the father of Ben and Chris and now retired from the mission field, was once a student at the seminary. Mrs. Ben Hobgood's father, Kenneth Bowen, was at one time president of The College of the Bible.

Student Council officers for 1959-60 school year were elected recently by the student body. They are Paul Wilson, New Orleans, president; Fred Francis, Bellflower, Calif., vice-president; Margaret Miller, Des Moines, Iowa, secretary; William Gerrard, Ashland, Ky., treasurer; Phil Points, Dry Ridge, Ky., senior representative; and William Barr, Hennessey, Okla., middler representative.

Chapman College
Orange, California

Randall Cutlip, Dean of Students, has been appointed Dean of Graduate Study. Beginning with the summer school, graduate work will be offered in the field of education, leading to a general secondary credential and to the Master of Arts degree.

Work is progressing on the two residence halls and it is expected that they will be completed in July. More than one hundred of the 140 rooms have been furnished to date, and it is hoped that the financing of the remaining number will be completed by June 30.

Culver-Stockton College
Canton, Missouri

Three honorary degrees were awarded at the 103rd commencement on June 1. The recipients were J. Clare Hanna of Kansas City; William J. Jarman, Champaign, Ill.; and Thomas Phillips Johnson, Pittsburgh, Pa. Mr. Hanna is a native of Kansas City and is active in many phases of Disciples of Christ work.

William Jackson Jarman has been the minister of the University Christian Church, Champaign, Illinois, since 1946, and is director of the Illinois Disciple Foundation. He is president of the Council on Christian Unity.

Mr. Johnson, in addition to his practice of law in Pittsburgh, has numerous business, civic and philanthropic interests.

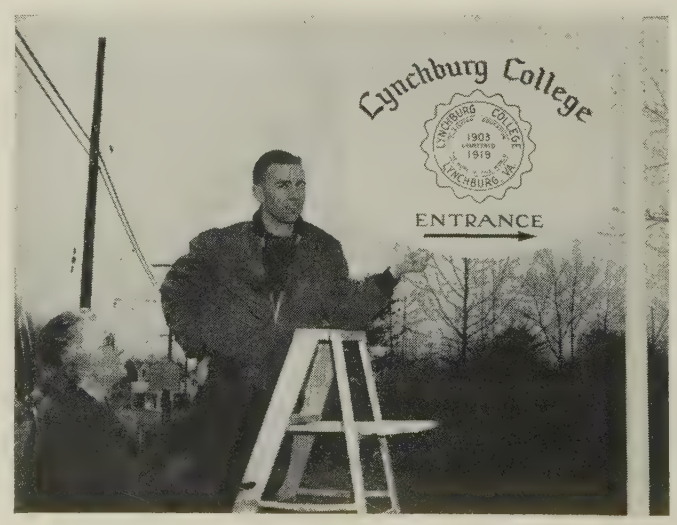
Five outstanding alumni were given special recognition at the annual Alumni Recognition Day held in mid-April. Those chosen were W. E. Schultz, Bloomington, Ill.; Leon Harpole, Lakeland, Fla.; Claude Spencer, Nashville, Tenn.; Vivian Comstock Gwinn, Jefferson City, Mo.; and Robert Hulsen, Quincy, Ill.

The Goodwill Dinner, the annual $25-a-plate event, was held April 28 with Ernie Mehl, sports editor of the *Kansas City Star* as speaker. Past speakers have included Paul Harvey, ABC newscaster; Roe Bartle, mayor of Kansas City; and Ronald Reagan, screen and television personality.

Christian Theological Seminary
Indianapolis, Indiana

Professor Franklin E. Rector, head of the Department of Church and Social Structure, has been granted a sabbatical leave and awarded a Faculty Fellowship granted by the American Association of Theological Schools for the 1959-60 academic year. The post-doctoral study and research will be in the field of population trends as related to church strategy. Course study will be done at the University of Chicago, and field research in large urban centers, including Detroit, Philadelphia, Kansas City, and St. Louis. The remainder of the academic year will be given to analysis of data and writing.

The annual Zelotai worship was held in mid-April with Mrs. James D. Wyker as guest speaker. More than forty wives of seminary students attended the all-day meeting. Mrs. Wyker spoke to the group on the general theme of "Through the Looking Glass and Back." Discussion groups and panel discussion on some of the problems of the student minister's wife were included in the program.



This Way to Lynchburg

The Junior Class president, Kennedy Neill, with class advisor, Laura Jeter Parker, puts finishing touches on one of the class's projects. The sign was installed at the new entrance at Route 460 to Lynchburg College, Lynchburg, Virginia.

Campus Scene at Christian College

St. Clair Hall, Christian College, Columbia, Missouri, houses residence quarters and administrative offices. Vickie Thomas, center foreground, a student from Richmond, Missouri, is the president of the Vesper Board, the campus religious organization at Christian.

—J. Francis Westhoff Photo

Christian College
Columbia, Missouri

President Kenneth Freeman was recently elected a director of the American Association of Junior Colleges, an organization with more than 500 educational institutions as members. In addition to his duties as director, Dr. Freeman also serves as a member of the Association's Commission on Student Personnel and Guidance.

Artist Thomas Hart Benton and John G. Neihardt, poet and lecturer, were guest speakers at the second annual homecoming held May 1-3. Also featured was William Ringham, member of the College Conservatory of Music staff, with piano solos.

Mr. Benton, a native of Missouri, now a resident of Kansas City, is well known throughout the nation for his murals.

Dr. Neihardt, visiting lecturer at present at the University of Missouri, was named poet laureate of Nebraska. He has served as literary critic of the *New York Times* and *Minneapolis Journal*, and as literary editor of the *St. Louis Post-Dispatch*. He has distinguished himself as a writer of short stories and as a lecturer.

Drury School of Religion
Springfield, Missouri

The Drury School of Religion is celebrating its fiftieth anniversary this year. During this period the organization has been unified with Drury College, which has a Congregational background. The School of Religion serves as the Department of Religion and Philosophy, directs the chapel program and all religious activities on the campus, and thus has experienced an effective Christian union in this significant enterprise.

In recognition of this Golden Anniversary, Howard E. Short, editor of *The Christian Evangelist-Front Rank*, recently gave three lectures to the entire student body on the subject, "Christian Unity—Then and Now." In further recognition, Drury College awarded an honorary degree to Harlie L. Smith, president of the Board of Higher Education, at the late May commencement.

Hiram College
Hiram, Ohio

Dedication ceremonies opening the gymnasium wing of Hiram College's new physical education health and recreation center were held May 1. A plaque naming the gymnasium for its chief benefactors, Harley C. and Mary Hoover Price, was unveiled. Their gift of $180,000 was announced anonymously some months ago.

Delbert Oberteuffer, professor of physical education at Ohio State University, was the dedication speaker. Open house, swimming exhibitions, and other events filled the day-long program. The million-dollar center includes the gymnasium, swimming pool, locker rooms, classrooms, offices, and a fieldhouse. A new grandstand seating 3,500 is located between the building and the fieldhouse. The swimming pool, built as a memorial to Hiram alumni who lost their lives in World War II, was dedicated May 17.

Jarvis Christian College
Hawkins, Texas

Blair T. Hunt, Memphis, Tenn., was commencement speaker on May 24. Mr. Hunt has been minister of the Boulevard Christian Church of Memphis for thirty-six years, and principal of Booker T. Washington High School for twenty-seven years. Along with these duties he has found time to participate in civic and other educational projects.

The college was a recent host to approximately 600 high school seniors of a number of nearby schools for a Vocational Direction Day. Many areas of guidance were discussed and various tests were given to determine qualifications for academic scholarships.

Indiana School of Religion
Bloomington, Indiana

In cooperation with the Danforth Foundation, Indiana School of Religion and Indiana University are sponsoring a Danforth Summer Seminar. Under the topic, "Learning, Faith and Teaching," the seminar is concerned with the discussion of religious perspectives in college and university teaching. It is designed especially for those teaching in other disciplines than religion, pointing up the place of religion in each particular field of teaching. The Foundation is contributing twenty-five full scholarships.

J. Edward Dirks of Yale Divinity School and Carl Michalson of Drew Theological Seminary, will serve as leaders of the seminar, and D. J. Bowden, administrative director of Indiana School of Religion, will direct the seminar.

Missouri School of Religion
Columbia, Missouri

Lem T. Jones, prominent Kansas City business executive and ecumenical church leader, was commencement speaker on June 7. Mr. Jones is president of the Presbyterian Church's laymen's movement and of the department of men's work of the National Council of Churches.

Transylvania College
Lexington, Kentucky

Three seniors have received awards to continue their studies in graduate school next year.

Two of the students have received fellowships from the Woodrow Wilson Foundation. They are Miss Nancy Sue Thompson, Harlan, Ky., who will study French at Yale, and Miss Carolyn Fitzgerald, of Lexington and Terre Haute, Ind., who will study English literature at a school yet to be decided.

The third student, Miss Joyce Thaman of Maysville, Ky., has received a scholarship to work on the M. A. degree in religious education at Yale University.

Texas Christian University
Fort Worth, Texas

The third largest graduating class in Texas Christian's 86-year history received degrees on June 3. The record graduating classes were 533 in 1949 and 571 in 1950, the peak of veteran enrollment. This year the number is 479.

The class included 415 bachelor's degrees, 40 master's degrees, and 15 bachelor of divinity degrees. One certificate in nursing was awarded. The June class included 97 students who completed work in January.

Thirteen college students have been named to head the Christian Youth Round-ups which are to be held in more than sixty Christian churches across the Southwest this summer. Eleven of the group are from TCU and two are from Phillips University, Enid, Okla.

Teams of two will go to churches throughout Texas, Oklahoma, New Mexico and Arkansas for week-long programs of church activities for teen-agers and adults.

Sponsored by the youth department of the Texas Board of Christian Churches, the Round-ups are financed by individual churches, and team members receive scholarship aid for their services.

J. Frank Crow, a 1945 graduate, former Texas minister, and now associate secretary of the Missouri Association of Christian Churches, has been named associate director of church relations. In his new post, Mr. Crow will work with Lee C. Pierce, TCU's director of church relations in the Texas-Louisiana-New Mexico area.

Echoes— *from Everywhere*

Housewarming Held On Indian Reservation

RECENTLY some of us attended an Indian housewarming in the home of a widow and her family. Their former home had burned to the ground—a total loss. The event was announced and scores of folk went to rejoice with the family. Shakers, Independent Shakers, Roman Catholics, Long-House adherents, and Protestants all mingled in the ceremony.

After three long tables of people had been fed, the widow was called to a chair, a Bible was placed in her hands, other hands were laid on her head, and God's blessing was invoked.

Following the service one could detect no difference in the house as such, but it was evident that the head of the house was better prepared to act upon her responsibilities of leading the family.

We reflected: "Perhaps if our Indian people saw more truly Christian homes among their white neighbors, this acceptance of home responsibilities would also be more common here on the reservation.

—YAKIMA DRUM BEAT

Yakima Indian Christian Mission
White Swan, Washington

Bible Compaign Begins in Philippines

A special campaign of Scripture distribution through the churches has been launched by the American Bible Society's agency in the Philippines.

Angel Taglucop, secretary there, is organizing the churches in neighborhood Bible reading campaigns. Every member is to invite some neighbor to his home for Bible reading each night for a week. The Gospel of John in the various dialects is being used. A helpful small book mark to guide the people in their reading has been prepared.

Mondombe Report Shows '58 Activity

In 1958 the evangelists turned in the remarkable total of 1,650 baptisms, giving our Mondombe field alone a membership of more than 40,000. It has by far the largest population, the largest membership, and the most extensive area in the Mission.

Depending on one's point of view, one can rejoice—and we do—over the 2,647 children in Mondombe's 76 schools, or deplore the 22,000 who have no schools available to them. In other words, there are ninety per cent yet to be provided for. This we deplore.

Our maternity clinic turned in a record total of 176 deliveries for the year. Surgery reached 299 operations, of which 196 were major.

We rejoice over the decreasing number of patients in our leper colony. It is most satisfying to see the skin become normal, full health return, and the former leper go back to his village—a normal human being. He has no problem of acceptance here.

—DR. AND MRS. DONALD BAKER

Mondombe, Belgian Congo

Japanese Christians Keeping Prayer Diary

Members of forty churches in central Japan are keeping a diary of prayer for one week each. The diary will be passed from church to church, and so over a period of forty weeks they will center their united prayers on the program of evangelism.

This prayer plan was devised at a gathering of 413 laymen and ministers in Saitama prefecture, the largest such assembly in that area since the war. The purpose of the meeting was to put into action their program of all-out evangelism. Such programs are being carried on all over Japan as part of the celebration of the arrival here one hundred years ago of the first Protestant missionaries. Laymen are taking an especially active part in this . . . work.

—*The Christian Weekly*

Tokyo, Japan

South African Church Starting Third Unit

With its church auditorium and educational building erected and in full use, the Linden Christian Church in Johannesburg, Union of South Africa, is turning its attention to a third unit.

The newest section will contain an office for The United Christian Missionary Society's representative in South Africa, Basil Holt, and library and classroom space expanding the facilities of Linden Church.

The third unit is being made possible by use of Capital for Kingdom Building funds.

Congolese Pastor's Illustrations Colorful

Our national pastor is one of the bright spots in our picture. He uses so many homely illustrations.

At the time of baptism, when preaching of Jesus and the call of the disciples, he said to the newly baptized:

"A large tree stood in the middle of the forest, all cluttered with underbrush and covered with vines. One day a man went into the forest. He cleaned and then felled the tree. He trimmed off the branches and the vines and hewed the trunk into a big canoe. With the canoe he took people back and forth on the river."

Turning to the new Christians he said, "Before, you were useless trees in the forest. Today, you are canoes. You are converted from trees to something useful and capable of service. May you be of service as helpers to Christ in the Kingdom of God!"

—DR. AND MRS. DONALD BAKER

Mondombe, Belgian Congo

Paraguayan Student Hails Disciples' School in Asunción

I was born in Asunción, Paraguay, in 1939, three years after my parents came from Germany. When I was seven years old my parents sent me to school. According to Paraguayan laws we cannot enter school before we reach this age. I entered Colegio Internacional at the first grade, and I left the school twelve years later with my bachelor's degree in my hand.

Colegio Internacional is the best school in Paraguay. I do not say this because I went to this school, but because of its education and its preparation of the individual for living.

Colegio Internacional was founded in 1919 and is supported by Disciples of Christ. It has 900 students and is co-educational. The term international suggests that it is for everyone. We were all together—Protestants, Catholics and Jews—and this is a right beginning for those who would participate in a democracy. The influence of Colegio Internacional in Paraguayan society is very great.

—MISS EVELYN BLATT

From address in Maryville, Missouri

Girls Learn Homemaking at Hazel Green

Girls at Hazel Green Academy in Hazel Green, Kentucky, learn techniques of good cooking in a home economics class. Mrs. William Maxon is the teacher. Hazel Green Academy is a home missions Christian service center supported by the Christian Churches (Disciples of Christ). It serves in an area where opportunities are limited.

—Photo by William Maxon

Missionary Worship Service

Theme: *Open Our Eyes to See God*

July

The worship theme for July is "Open Our Eyes to See God in Change." This is the first in the series based upon the theme "Open Our Eyes to See God." It is intended to be used with Program One, the introductory program in the packet, *The Church at Work in Town and Country.*

The following suggestions are intended to guide you in your preparation for leading worship in your group. Scriptures and hymns are suggested from among which you may choose what you want to use. Some suggestions are given for developing a brief meditation, but you will want to plan what you say out of your own life and experience.

A pattern is suggested:

Call to Worship

Hymn

Prayer—May be spontaneous; may be read.

Scripture Reading

Brief Meditation on the Worship Theme—This should be the result of your own thinking and should come from your heart. The paragraph interpreting and relating the theme to the study is meant only as a guidance for you.

Offering and Prayer—This act of sharing is an act of worship. Mention this fact.

Missionary Benediction

———

Suggestions for call to worship: Psalm 117; Psalm 95:6-7; Psalm 113:1.

Suggestions for hymns:

138—Abide With Me
159—Immortal, Invisible, God Only Wise
161—Eternal Spirit, Evermore Creating
165—Great Is Thy Faithfulness

The idea which these four hymns have in common is that God does not change. Other things disappear or change in character but God is steadfast. In order to give this idea additional emphasis, you might use only the second verse of "Abide with Me" (or the third verse only of "Immortal, Invisible, God Only Wise") at the close of your brief meditation. The numbers given are from *Christian Worship: A Hymnal.*

Suggestions for scripture reading: Luke 6:1-11, or Matthew 5:38-48. Both of these passages illustrate the way in which Jesus broke with tradition in order to point out a better way.

Interpretation of the Theme

Many people are afraid of change. As you open your remarks you might help people to recall some of the things they have heard which illustrate this fear. For example, a mother will sometimes say of her son, "I wish he could stay a baby forever." Teen-agers are often heard to cry, "I don't want to grow up!" Perhaps you yourself have thought, "I don't want to grow old and wrinkled and grey."

Change is frightening because it forces us to face the unknown. Because the situations are unfamiliar to us, we fear we may not be able to cope with them. Yet we do adjust to the changes, and in time the new becomes the familiar, and we often find it better than the old.

Change is normal. Only inanimate things do not change, and even they are changed by forces outside themselves. People must grow older, and this means change in the home. People invent things, and the gadgets cause changes in society. Through change, God's purposes are fulfilled. Not all changes are good in and of themselves; whether they are good depends on the use we make of them.

Many changes have come to the town and country within the past ten years. Lines between city and country have become more and more blurred, and the differences between city and country people have become so slight as to be inconsequential. As this change occurs we see another one of the barriers between God's children falling. The economic level in town and country has risen, and the conveniences of urban living have reached out into the open country. This change means that more of God's children can enjoy the "richness" of life—the luxuries, the recreational opportunities, the welfare services.

Town and country churches which were dying because they held onto the old and familiar have been forced to evaluate their program in the light of changing conditions, and many times the church has been revitalized.

In this way God can be seen in change. The changes make it possible for him to draw his children closer to each other and to himself.

County-wide Rural Church Tour Held

CHURCH leaders toured Lawrence County, Indiana, on April 25, visiting twenty of the area's rural churches. It was an interdenominational tour under the sponsorship of Disciples of Christ and directed by S. S. Lappin, retired pastor who lives in Bedford, the county seat.

The observation tour was the first to be made in the county since 1924. Its purpose was to acquaint individuals with the work of the rural churches and to increase the concern for improvement of the churches' programs.

Some twenty-five persons joined in the all-day caravan which left Bedford's First Christian Church at 9 A.M. After a brief stop at the Purdue University farm, the group visited several Baptist, Christian and Methodist churches. Noon-time was spent at historic Leatherwood Christian Church, the center of rural church reconstruction in the county.

Participating in the tour were two leaders of Disciples of Christ. They were Lonnie H. Hass, town and country church director for the Indiana Christian Missionary Association, and F. E. Rector, professor at Christian Theological Seminary in Indianapolis.

Lawrence County is located in the hilly limestone mining area of southern Indiana. Its many rural churches have long suffered because of isolation and poverty. Dr. Lappin, in his retirement years, has given time to a program of improvement of rural church life. In some cases the efforts have led to the remodeling of dilapidated church buildings and to the improvement of church program.

The April observation tour was part of Dr. Lappin's effort to arouse wider interest in the plight of the smaller rural churches and to bring these congregations into closer fellowship with the total Christian community.

In Memoriam

Miss Nell Edes Masters, March 20, Independence, Mo. A lifelong member of First Christian Church. She organized the Women's Council, now the CWF. For many years she worked with the State Sunday School Association, serving as organizer of youth groups on an interdenominational level. Was formerly director of religious education of First Church, official church board member and teacher.

Mrs. Elizabeth Elliott, April 2, Temple, Texas. Her consecration and lifelong devotion to Christ and to youth will long be remembered.

Mrs. J. F. (Charlotta) Dunlap, April 3, Temple, Texas. Lifelong member of First Christian Church. She witnessed the founding of the city of Temple and the First Church.

Mrs. Ida Willis, Jan. 25, Mariana, Ark. She was 91 years of age and had been active in work of the church until age prevented. Greatly interested in mission work, especially in India. A well in India is named for her.

Charles S. Andrus, April 1, Indianapolis, Ind. Died on 92nd birthday. Father of former Disciple missionary in India, Miss Ivalu Andrus. Elder for nearly half a century in the Barney's Prairie Christian Church, the oldest Christian church in Illinois.

P. F. Henderhorst, March 31, in Ellsworth, Kans. Active member of the Christian church since 1921, having served as deacon, elder, and as chairman of the board for twelve years. A daughter, Mrs. Frances H. Farmer, is director of Christian education at Central Church, Danville, Ill.

For Adult Mission Study

Theme
The Church's Mission in Town and Country

JULY

Launching upon a New Study

THE Church's Mission in Town and Country" is the study subject which our churches across the United States and Canada will be using during the next six months. Many changes have occurred in town and country life during the past ten years, and these changes have affected the lives of the churches. Some churches, unable to adjust to the changes, are dying. Some churches, in an effort to adjust, are evaluating their programs, and as a result, revolutionizing them in order to minister to their communities in a new and more vital way. What are some of the problems that face churches in town and country? What is their ministry today?

New Tools for a New Study

The Church at Work in Town and Country is the packet of six programs which you will be using as the basis for your study. You will want to supplement these programs. You, as leader, will want the security of having additional information of your own, and you will want to encourage your group to read. See the books which are listed on the book page in this issue, and do not be scornful of the books for children and young people. They contain a good deal of information and may lead to a more mature interest.

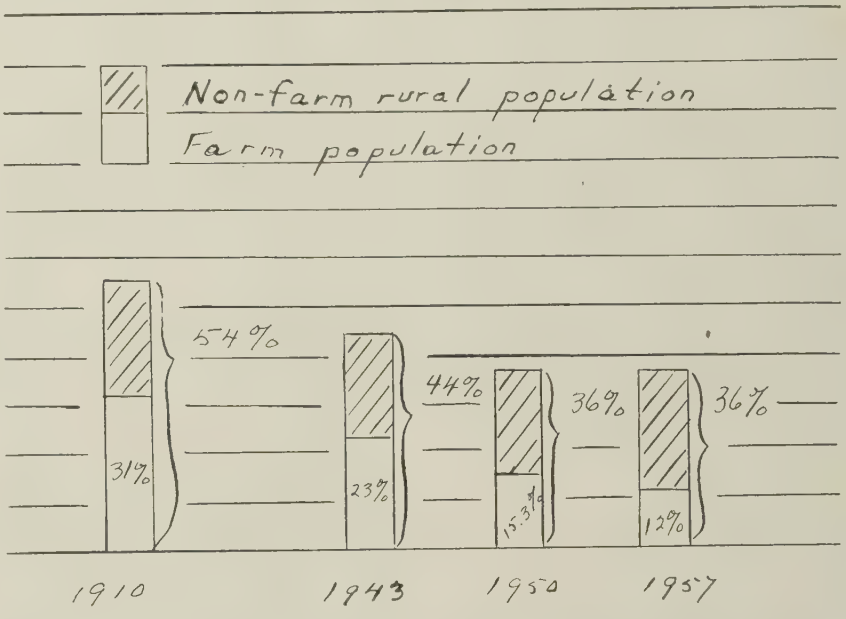
People, Land, and Churches, by Rockwell Smith, is a book you—and as many of your group as possible—must read. It should be used as a supplement to the programs, and you should be sure that program leaders are acquainted with it.

WORLD CALL, of course, is another basic resource for the study director. There are a number of ways in which WORLD CALL can be used. Each issue during this study will carry at least one major article related to the study theme. (Have you read the one in this issue?) Some groups like to have these articles reviewed at their meetings. Certainly the persons on the programs for this month should have read them.

There are various additional supplementary materials. *Disciples of Christ in Town and Country,* by Dale W. Medearis, is exactly what it sounds like, an account of the program of the brotherhood for its churches in small towns and open country.

On Good Soil, Windbreaks, and *Raising Cane on Huckleberry* (see book page for descriptions) are other books you will want your group to read. Make sure that they are in your church library.

As soon as you find that someone in your group has read one of these books, ask her to tell the group something about it, informally and briefly. An enthusiastic "I liked it because . . . " from one of the group will do more to encourage reading than all the "You should read it" speeches you can make.



One of the changes that has taken place in the town and country is illustrated by this graph. The rural farm population has steadily decreased until in 1957 it was estimated at only twelve per cent of the total population. Meanwhile, rural non-farm population has increased to about twenty-four per cent.

Directions for a New Director

It is your responsibility to see that the study "hangs together." When a month elapses between meetings, and especially if there is a different leader each time, the study is apt to be rather piecemeal. Somebody has to see it as a whole; somebody must keep the over-all objectives of the study in mind; somebody must feel responsible for relating last month's study to this month's study and for evaluating the results of each meeting. This naturally falls to your lot, since you are the study director for your group.

If you can, plan to meet with all those who are going to be leaders and do this before you actually launch the study. Help them to see the whole pattern and the place which is occupied by the part of the study for which each of them is responsible. Then, each time, remind the group of what they talked about last month, and relate the particular aspect to be considered this month to the study as a whole.

If You Must Telescope

Perhaps yours is one of the groups that does not meet during the summer months, and you are wondering how to condense six programs into the three or four meetings which are scheduled. If you must telescope the study, use at least programs 1, 4 and 6.

You will want to use the introductory program, of course. This opens up the area of needs and opportunities which confront town and country churches today, setting forth some of the reasons for making such a study at this time. This program should pique interest enough to make people want to read and learn more about the church's mission in rural America.

The fourth program deals with the need for leadership in town and country churches. The sixth one highlights the importance of the town and country church in the life of the brotherhood.

The other programs, which deal with the way in which the church ministers to families in the town and country, the role of the church in considering social issues in town and country, and the importance of stewardship in the life of the town and country church, are all important. Which one of these you would choose to use would depend upon the area of greatest need in your own church.

Check Your Church Library

Two pamphlets which are no longer available, but which may be in your church library, are *Our Church in a Changing America,* by Fred Michel, and *Facts about Our Churches and a Changing America,* by Dale Medearis and F. E. Rector. If these are not in your church library, ask your minister; they may be in his. You will find them helpful, especially as you consider the way in which social change has affected the rural church.

—MARILYNNE HILL

Youth and Missions

Journey to America!

WHAT is happening in rural America today? A print-and-paper journey will reveal new and surprising scenes to teenagers.

Writers describe for us the dizzying rate at which changes in Asia and Africa are taking place, as revolutionary forces sweep through the lands. These world-ranging currents are bringing about swift changes in our own land. Each year one mission study theme spotlights some area of life, in need, in North America. This year the theme is "The Church's Mission in Town and Country." The book journey suggested for youth will provide glimpses of individuals and communities which reveal many rapid changes taking place in rural America and which affect all of American life and throw out new challenges to the church.

This "type-trip" can be as delightful as it is revealing. The route leads through the lives of young mountaineers, of migrant agricultural workers, of youthful dwellers on isolated farms. Colorful and varied personalities wait to greet the reader.

As the book-traveler identifies himself with the chief characters and shares their thoughts and attitudes, his own understanding grows and his personality is enriched. The reading will plant new interests and encourage further reading about rural people and communities. Facts gained will spice up conversation and high school assignments.

Schedule the reading journeys for summer vacation. Begin by securing several books mentioned below and others described on the new Books Are Bridges reading list. Perhaps each member can make the gift of one book to the youth library. Or, you may plan a Book Day, on which each member of the fellowship will hire himself out and earn the money for one book.

In either case, the teen contributing the book should read it first and be ready to recommend it to others. As books are passed around, each reader may add his name, the date he completed the reading, and a comment on the value of the book for teens.

Four current books written for youth are reviewed on the book page of this magazine: *Windbreaks, Raising Cane on Huckleberry, Good Morning, My Heart,* and *Coon Holler.* From the descriptions which follow, you can judge which of the books would appeal to your young people. (See page 41)

Knock at the Door, Emmy (Means). Although she was nine before she learned that some people kept themselves clean and could read and write, at fifteen Emmy had looked beyond the migrant-laborer life of her family, was putting herself through high school, and looked forward to helping others find doors to the "shining world" she had discovered.

One Bit of Land (Blackburn). A migrant-laborer family of Mexican Americans inherit a run-down farm in Imperial Valley, and, in a heart-warming story, struggle to overcome the obstacles of proverty, worn out soil, and unfriendly neighbors.

Listen, My Heart (Turngren). Sigrid dreams of freedom from the drudgery of the farm until an accident to her father gives her added responsibility and makes here aware of the beauty of growing things. A young man on a neighboring farm brings romance into the story.

Books and Beaux (Campbell). The reader travels with the young librarian, Sue Stratton, in her bookmobile which serves schools and churches of rural New England, and observes her misgivings about the job vanish as an appreciation of the people grows. An overturned car on a country road introduces mystery and then romance into the story.

Robert E. (Musgrave). A young Kentucky mountaineer moves to the city and finds that being a "scrapper" is not the best way to live up to the illustrious general for whom he was named, Robert E. Lee.

So Sure of Life (Wood). "Doc's a preacher!" exclaimed a mountaineer on learning that the doctor who had saved the lives of his wife and infant son was also a minister. Robert Thomas could not decide whether to become a minister or a doctor; finally he became convinced that God wanted him to be both. The story of this remarkable medical missionary in the Tennessee mountains will appeal to older youth.

Request your 1959-1960 reading list from:
BOOKS ARE BRIDGES
The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

—Mareta Smoot

Youth help select titles for reading list: Leitha Ahern (left) and Laura Drake discuss books with Jim Powell at International CYF Commision, 1958.

WORLD CALL

The Steward Doesn't Stand Still

BOB had never had the advantage of formal higher education. He developed his facility for commercial art under a man who is now one of our foremost industrial designers.

When his congregation built an educational unit a few years ago, Bob's known talents and conscientiousness were the reasons for his being chosen to work with the architect and contractors. He helped to select the best possible design and materials to serve the functions of the building.

Bob tries not to allow difficulties in his life keep him from accepting the varied calls of Christ. With a keen faith and a sense of Christian vocation, he accepts the opportunities God places before him. Then he grows and develops himself to meet them with all the resources he can muster.

The principles of Christian vocation have been well described. St. Paul told us about Christ's plan for each one of us, and for all of us together. We are all members of His body, each one performing a function for the others, and all working toward the extension of the Kingdom of God on earth. Luther said we should be "as little Christs to one another," each ministering to the rest.

God placed us in an ever-changing world. He has new tasks for us to do for Him every day, and He provides us with new ways to do them, too.

But how many Sunday school teachers make full use of the most effective educational tools available to them? How many choir singers practice a genuine stewardship of their vocal talent, taking good care of their voices and rehearsing diligently? How many pastors develop lay leadership as well as new skills of their own, to render appropriate service as new needs arise?

Farmers, in their daily lives, at home, in the community, and on the job, face these same questions. The same is true for the Christian secretary, the Christian architect, the Christian mother, factory worker, everyone. It is our responsibility to Him, as our total life is a response to His love, to use our talents to their fullest extent.

—George Tamke

(Note: The foregoing lines are excerpts from *Stewardship Facts,* a National Council of Churches publication.)

WORLD CALL NEWS ROOM

United Society Names Youth Work Director

BOYD Hughes, director of youth work for the Christian Churches (Disciples of Christ) of Kansas, has accepted a call to the national staff of The United Christian Missionary Society. He will be a director of youth work in the religious education department.

Specific responsibilities of Mr. Hughes will be in the area of youth camps, conferences and fellowship programs. He succeeds James L. Ballinger, who has become director of the camping and conference section.

Mr. Hughes, who will take up duties in Indianapolis on June 1, has been state youth director in Kansas for two years, having previously served Christian churches in Beloit and Pittsburg, Kans.

During his term of service in the state office he has conducted life recruit retreats now serving three states. Laboratory schools have been developed for all ages. He has conducted state youth training schools and youth institutes, and he has developed a corps of youth work leaders.

A native of Nebraska, Mr. Hughes received the A.B. degree at Phillips University, Enid, Okla., and has done graduate work there also. He served in the armed forces for three years and has a wife and three children.

Research

Dr. and Mrs. E. K. Higdon, who returned to Indianapolis this past October after twenty-eight months of post-retirement service in the Philippines, have joined the staff of the International Missionary Council in New York. Both are engaged in research. Dr. and Mrs. Higdon are former Disciple missionaries to the Philippines. He later served for several years as the director of missionary selection and training for the United Society.

Deaths

Death of Miss Chen Hai-ren is reported from China by Christian friends. She was principal of the Christian Girls' School in Nanking. She worked with Miss Emma Lyon and carried on as long as possible after the missionaries had to leave China. Miss Margaret Lawrence, former Disciple missionary to China, reports that "she was one of our finest leaders and served on administrative committees for the total work."

Two new missionaries with the United Society recently lost parents.

Mr. and Mrs. Courtney Swander, missionaries to Mexico who are currently studying language in Costa Rica, were called to Portland, Ore., upon the death of Mr. Swander's father, C. F. Swander, on March 22. The elder Mr. Swander was a well-known minister among Disciples of Christ. He served for many years as state secretary in Oregon.

J. B. Denton of Guthrie, Okla., father of William Denton, Congo missionary studying in Belgium, died on March 28.

The father of Richard Carlson died on April 8, it was reported. Mr. Carlson is a missionary in Thailand with the United Society.

Disciple Directors

Spencer Adamson of Central Christian Church, San Antonio, Tex., has been elected chairman of the National Fellowship of Disciple Directors of religious education. Serving with him are Miss Jean Davis, Memorial Church, Kansas City, Mo., secretary; and William Foster, First Church, Tulsa, Okla.

Chaplaincy Tour

Carl Boyd, director of chaplaincy services for Disciples of Christ, is one of five Protestant leaders who are now completing a five-week tour of inspection of chaplains' facilities and needs at U.S. military bases in the Pacific and Far Eastern area.

The group is headed by Marion J. Creeger, executive secretary of the General Commission on Chaplains, which maintains liaison between thirty-six Protestant communions and the armed forces.

The Protestant leaders are visiting Hawaii, Guam, Formosa, Okinawa, Korea, Japan and Alaska. At each stop they confer with Protestant chaplains from the area for a first-hand review of the problems being confronted by chaplains in their ministry to members of the armed forces.

At Asian Conference

Vern Rossman, Disciple missionary in Japan, was a delegate from the United Church of Christ in Japan (Kyodan) to the East Asian Christian Conference held May 14-24 at Kuala Lumpur, Malaya. Mr. Rossman works with the Audio-Visual Aids Committee of the United Church (AVACO).

Also attending the conference were Takeshi Muto, chairman of the National Christian Council; Darley Downs, secretary of the Council of Cooperation; and other leaders.

Among the matters discussed were leadership exchanges and mutual aid programs. Youth camps, leadership training, international reconciliation, and problems of poverty, population and industry also were given attention. Fourteen Asian nations were represented.

Missionary Register

Departing for the field:

MR. AND MRS. GEORGE WILEY, missionaries to Paraguay, are now in Argentina taking specialized work in language and theology before beginning their assignment.

Returning from the field:

MR. AND MRS. ROBERT W. MOSS have returned to Indianapolis from special assignment in Mexico, awaiting final assignment.

Services Held for Former India Missionary

FUNERAL services were held on April 15 in Glendale, Calif., for Dr. Jennie Crozier Stead. Dr. Stead, who died on April 12 in Glendale, was a missionary of Disciples of Christ in India from 1904 to 1933.

As Jennie Crozier, Dr. Stead went to India in 1904 after graduation from the University of Michigan. Her first two assignments were at Deoghar and Maudha, where she performed pioneer medical work. After her first furlough, she moved to Bilaspur where she opened clinical and nurses' training work that led in 1924 to the establishment of Jackman Memorial Hospital. While in Bilaspur she was decorated by the British government for her humanitarian work.

In 1933, after a period of notable service in other areas of India, the missionary doctor was married to F. M. Stead and served with him for many years in Kermanshah, Iran. Here she worked in community relief and development, particularly in assisting orphaned children and in supervising the building of dams and the planting of fruit trees and grain. During the furloughs of Kermanshah missionaries she took charge of various phases of the medical work in the Presbyterian hospital which was located there.

Following the death of her husband, and after years without furlough, Dr. Stead visited friends in India and then returned to make her home in California.

Dr. Stead, at left, is shown in this 1927 photo with Mrs. D. O. Cunningham, another Disciple missionary to India.

For Your Town and Country Bookshelf

People, Land, and Churches

THE mission of the church to town and country is not a new field, nor a field that has been deserted by the church; but it is a changed field. "A program for rural people that made sense even a decade ago may be completely irrelevant and outmoded now," Rockwell C. Smith states in his introduction to this probing and practical book. Specific examples show how churches seek to bring spiritual and material security to the people of rural America today. *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—MARILYNNE HILL

On Good Soil

Wilfred Bockelman has collected case studies to discover the various kinds of witness being made by Christian congregations in farming communities, small towns, and rurban (rural-urban) developments. Churches considered are different in location, denomination, and financial status, but alike in seeking meaning and direction for action. Taken together, they form a cross-section of the Christian community in rural North America, illustrating its problems, achievements, and opportunities. *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—CHRISTINE SIEFKE

Windbreaks

Floodlights shining on a cow-pasture-become-park, a Lord's Acre project growing out of indignation over sticky pews, a student minister finding exciting possibilities in a larger parish, a flying cow-girl taking purebred calves overseas—these are some of the "windbreaks" which prevent "soul" erosion in churches and communities depicted in J. Martin Bailey's reading book for older youth. Here is convincing evidence of youth's importance in "The Church's Mission in Town and Country." *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—LOUISE BROWNING

Good Morning, My Heart

Jan Barnaby, youngest of four sisters, tells her own story. She is "different," and fails to make her sisters' college sorority, but makes her own friends. Through Pete Loomis, editor of the college paper, Jan becomes aware of conditions under which Mexican migrant fruit pickers live and work. Her ideas develop into a junior chamber of commerce project which makes for better understanding and conditions. Mildred Lawrence's story will delight teens. *(Harcourt, Brace, & Co. 1957. $2.75.)*

—BERNICE LEMASTER

Miracle in the Mountains

Harnett T. Kane tells the inspiring story of the famed Berry Schools in the hills of Georgia. Because Martha Berry "always believed that everybody was somebody," the rural youth from Trapp Holler and Possum Trot have had their chance and have made a rich contribution to the leadership of the nation and the world. *(Doubleday. 1956. $3.95.)*

—GENEVIEVE BROWN

Coon Holler

In this thrilling story by Olive Rambo Cook, a younger teen-ager struggles with conflicting ideas. When Jo Ann Brice had to attend the old one-room schoolhouse in Coon Holler instead of her Kansas City school, she refused at first to be comforted. Later, when she became acquainted with the "hillbillies," as she called the children, she discovered that she had much in common with them and came to appreciate their contribution to her life. The story will challenge junior highs. *(Longmans, Green, and Co. 1958. $2.75.)*

—LORENZO J. EVANS

Raising Cane on Huckleberry

City-bred David Brown expected a dull vacation when he and his mother left Chicago for six months in a small town in the mountains of Tennessee. There he met Nat Humphreys, young student minister, and his group of junior highs who planned to raise sugar cane to earn money for the church. Before long, Dave is involved in the Lord's Acre Project, a newspaper writing job, and a local mystery which he helps to solve. This story by Alice Cobb will prove an eye-opener for junior highs who, like Dave, have erroneous ideas about "life in the hills." *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—L.B.

Seven Steeples

For five years Margaret Henrichson worked toward ordination while carrying the full duties of minister, adding to them as other towns asked her to open their churches, until she was serving seven small churches on the New England coast. Incidentally she coped with suspicion of a "woman minister," severe weather, and an unheated parsonage. The reader shares with the author her warm appreciation of these people, their fellowship, their achievement, their reverence. *(Houghton Mifflin Company. 1953. $3.00.)*

—M.H.

Rural Parish

An old book well worth re-reading, this heart-warming diary of Anna Laura Gebhard recounts the trials and achievements of the first year of a young pastor and his wife in a small town church in Minnesota. Here we see what genuine Christian fellowship and the ministry of the church can mean in the life of a community. *(Abingdon Press. 1947. $1.50.)*

—G.B.

A Gift of Turtles

This story by Ella Mae Charlton will appeal to children in grades one through three. It tells of the adventures of Maida Bolton and her family who had to move from Oklahoma to a Mississippi River town. A church was needed in the town and Maida and her friends gave a gift of turtles to help pay for it. *(Friendship Press. 1959. Cloth. $2.95; paper, $1.50.)*

—FRANCES M. HILL

The Singing Bridge

Rita Puttcamp has written a story that makes excellent reading for juniors. Danny Baxter and his family live in the Scioto Valley near a bridge which seems to sing to them. When a construction plant is built in the valley, many new families move in. Danny and his brother help their father prepare a trailer court and recreation center on their dairy farm. The Baxter family also helps to reopen an old church. *(Friendship Press. 1959. Cloth, $2.95; paper, $1.50.)*

—F.M.H.

Children of North America

Nina Millen has prepared another in the series of "Around the World Picture Books" enjoyed by pre-school children as well as those a little older. This new book contains stories and pictures of children of several cultures. *(Friendship Press. 1959. $1.25.)*

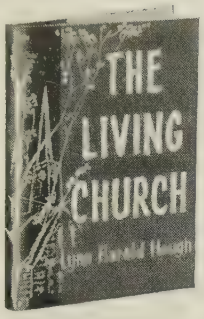
—F.M.H.

NOTE: *For other books on "The Church's Mission in Town and Country" consult "Toward World Christianity," missionary reading list, available from the missionary education department, The United Christian Missionary Society, Indianapolis 7, Indiana.*

WORLD CALL

Important Summer Reading

THE LIVING CHURCH

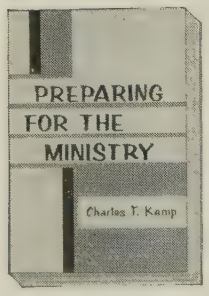


BY LYNN HAROLD HOUGH. Here is the story of the preaching ministry and its effect on the life of the church through the years. Describes the spiritual goal the preacher sets for himself and his congregation. $2.50

HORIZONS OF CHRISTIAN COMMUNITY

BY PAUL S. MINEAR. An analysis of New Testament writings and the early church to find God's plan for the church. Discusses "mystery," "glory," Christian mythology, biblical concepts of the church, and other clues to the true nature of the church. $2.75

PREPARING FOR THE MINISTRY



BY CHARLES F. KEMP. A guidebook for young people interested in the ministry and for their counselors. Discusses schools, pre-theological and seminary courses, value of field work, mental attitudes. $1.50

From Bethany Press, publisher of: BALTI, *by Ella Huff Kepple, $2.50;* NEW FRIENDS FOR PEPE, *by Anne Halladay, $1.75; and* WEMBI, THE SINGER OF STORIES, *by Alice D. Cobble, $2.75*

Book Chat

(*Continued from page 26*)

doctrine of creation concerns itself with His creative activity in bringing the world into existence, the doctrine of providence with His rule in our historical and personal life, and the doctrine of redemption with what He has done for us in Jesus Christ."

In this study of creation the author has produced a unique book. We cannot recall having read a separate theological study of creation. It has always been considered one aspect of theological study but has not been separated as a main theme. In doing this the author has made a fresh approach to a rather orthodox view of creation. He shows the implications of creation as to the nature of God, the intelligibility of our world and the meaning of life, and he discusses creation as it relates to the problem of evil.

The main impression one gets from the reading of Dr. Gilkey's excellent study is that the creative activity of God is not something to put back in the remote past but is a divine activity that affects every aspect of Christian life and thought.

Books Mentioned in Book Chat

SPACE, ATOMS, AND GOD, by Jack Finegan. St. Louis. The Bethany Press. 159 pp. Price, $3.00.

MAKING THE MOST OF TIME, by Christopher T. Garriott. St. Louis. The Bethany Press. 160 pp. Price, $3.00.

KNOW YOUR FAITH, by Nels F. S. Ferré. New York. Harper & Brothers. 125 pp. Price, $2.50.

MAKER OF HEAVEN AND EARTH, by Langdon Gilkey. Garden City, New York. Doubleday & Company. 306 pp. Price, $4.50.

CHRIST AND THE FINE ARTS (revised and enlarged edition), by Cynthia Pearl Maus. New York. Harper and Brothers. Price, $5.95.

No other anthology has been as well received and widely used by church people and church groups as this collection of world-famous pictures, poems, hymns and stories brought out in 1938 by this pioneer youth leader. There have been numerous printings through the years; and now Miss Maus, in her untiring and exuberant eighties, has scored again with a considerably enlarged edition of the first of the three anthologies for which she is famous. The old material is there, but also new material—pictures, interpretations, poems and stories. More than ever, this book deserves a place in church and school libraries and in the homes of all who treasure the beautiful and inspiring in the fine arts as related to Christ and the Christian faith.

CHRISTIAN YOUTH CHAPBOOK. St. Louis. Bethany Press. Price, 40 cents each; one hundred for $35.00.

This little book was produced by a subcommittee from the national youth work committee of the Curriculum and Planning Council of the Christian Churches. Directed to young people, it includes hymns, fun songs and worship materials, including sixteen litanies, twelve calls to worship and six prayers. Church youth groups will find it very usable.

BALTI, by Ella Huff Kepple. Illustrations by Jan Ross. St. Louis. Bethany Press. Price, $2.50.

The author of these delightful children's stories draws from her rich experience in rural Mexico which was gained from her years at the Mountain of Light Farm near Pabellón. A kindergarten director, she shows great skill in telling these simple stories of the boy Candido and his donkey Balti.

PARALLEL EDITION NEW TESTAMENT. New York. Nelson and Sons. Price, $3.50.

Here is something many persons have been looking for—the Revised Standard Version of the New Testament printed in columns parallel with the same passages in the King James Version. Ministers, teachers and other readers of the New Testament Scriptures will find that this not only saves much time but frequently throws new light on passages which they have been passing over without too much thought.

THE AFRICA of ALBERT SCHWEITZER, by Charles R. Joy and Melvin Arnold. New York. Harper and Brothers. Price, $4.00.

One of the most delightful and pictorially colorful books on the life and work of Albert Schweitzer is this new, revised and enlarged edition of *The Africa of Albert Schweitzer,* by Charles R. Joy and Melvin Arnold.

Dr. Schweitzer is universally recognized as the most gifted genius of the present age and the greatest European alive today. The authors of this remarkable documentary volume lived during the production of this book in Dr. Schweitzer's forest hospital at Lambaréné, sharing the daily life of the doctor and his hospital family.

The result is a memorable record, vivid with photographs and equally descriptive text, of this hospital in its jungle setting, the patients and the workers. The details of the organization and the settlement, as well as the manifold activities of Dr. Schweitzer himself in the hospital he founded nearly fifty years ago and has continued to direct ever since, are given with minute and interesting clarity.

This volume is by all odds the best study of the life and activities of one of the greatest men of our times. It should be read by every Christian the world around.

—CYNTHIA PEARL MAUS

Book of the Month

THE CREATIVE YEARS, by Reuel L. Howe. Greenwich, Conn. The Seabury Press. Price, $3.50.

The Christian Literature Commission of Disciples of Christ recommends to ministers and laymen for June reading, *The Creative Years,* by Reuel L. Howe. Reviewing the book is Donald S. Klaiss of Tucson, Arizona, who says:

"Not many books are addressed specifically to persons in the 'middle years' of life, so it is of particular interest that we have here a book that focuses on the questions and problems of this time.

"Dr. Reuel L. Howe is the director of the Institute for Advanced Pastoral Studies at Bloomfield Hills, Michigan. Writing out of a rich experience of many years of teaching and counseling, he leads his readers to a careful consideration of some of the major

problems with which they are faced in their daily living and points the way in which, by the use of their personal and spiritual resources, they may find solutions for them."

Publications Received

THE RENEWAL OF HOPE, by Howard Clark Kee. New York. Association Press. Price, $3.50.

SPECIFICALLY TO YOUTH, Book of Sermons by Harry H. Kruener. New York. Harper & Brothers. Price, $2.75.

PARALLEL EDITION NEW TESTAMENT, Revised Standard Version and King James Version. New York. Thomas Nelson & Sons. Price, $3.50.

LUTHER'S WORKS, Vol. 51, by Helmut T. Lehmann. Philadelphia. Muhlenberg Press. Price, $5.00.

THE NATIONS AND THE UNITED NATIONS, by Robert M. MacIver. New York. Manhattan Publishing Co. Price, $3.00.

The following books were received from The Bethany Press, St. Louis, Mo.:

BALTI, by Ella Huff Kepple. Price, $2.50.

CHRISTIAN YOUTH CHAPBOOK, hymns, fun songs, worship resources. Price, 40 cents.

WEMBI, THE SINGER OF STORIES, by Alice D. Cobble. Illustrated by Doris Hallas. Price, $2.75.

HORIZONS OF CHRISTIAN COMMUNITY, by Paul S. Minear. Price, $2.75.

NO SOUTH OR NORTH, by Roger H. Crook. Price, $2.50.

THE LIVING CHURCH, by Lynn Harold Hough. Price, $2.50.

Audio-Visual Suggestions

TEEN-AGER'S CHOICE. A teen-age girl and her steady have fallen in love and decide impulsively to get married after their friends have dared them. Desiring to keep it from her family, the girl confides in her friend who urges her to reconsider in the light of her Christian values. When the father learns of the girl's plans, he recognizes his own failure as a parent, but he tries to make his daughter see that marriage is a God-given relationship. The girl comes to realize that there is a right and a wrong way to make a choice, and she and her boy friend reconsider their plans. 16mm sound; 30 min.; B & W; rental, $9.00.

CHRISTIAN UNITY—MISSION BEGUN. This sound filmstrip, produced by the Council on Christian Unity, surveys the progress of Christian unity since 1948. It describes the major unity developments as seen in: world fellowship, world service, missions, ecumenical study, mergers and union movements, ecumenical organization, and local churches. The filmstrip is designed to give laymen a greater sense of the oneness of the church and a deeper understanding of how their own local churches are involved in the manifestation of that oneness. 80 frames; 33⅓ rpm record; color; sale price, $10.00 (from Christian Board of Publication); rental, $2.50 (The United Christian Missionary Society or Christian Board of Publication).

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P.O. Box 179, St. Louis 66, Missouri.)

Union Press Serves Latin America

By HOWARD T. HOLROYD*

CASA Unida, the union press which is serving the Protestant churches of Mexico and of all Latin America, is of vital importance to the Evangelical movement. The press—located in Mexico City—serves the continent in the publication and distribution of books and materials for all phases of the Evangelical work.

Last year was most important in the history and development of Casa Unida. The work had grown so much that it became absolutely necessary to obtain a bigger place, not only because of the sale of materials but also because of the need for storage.

After considering various places and studying the ways of financing such a change, it was found possible to obtain a property which belonged to a former missionary of the Presbyterian Church. This property is located on Heroes Street near

*Mr. Holroyd is a missionary in Mexico with The United Christian Missionary Society.

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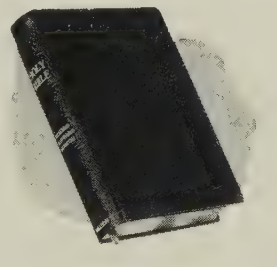

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There is a plan to construct a building of several floors. On the first floor the Casa Unida will have a bookstore and adequate storage space. On the upper floors there will be rooms for offices. It is the hope that all of the Protestant organizations which have offices in the city will find satisfactory offices in this building. Casa Unida is already using for storage a building which was on the property. The lot cost $28,000. The officials are studying how the construction of the building can be financed.

In order to realize this expansion of Casa Unida it was necessary to bring into being a new organization. In place of a limited organization a Society has been incorporated with a capital of $80,000. I serve as a representative of Disciples of Christ on the board, and our part of the capital consists of $10,000.

The Christian Churches (Disciples) form part of the Casa Unida. If the publishing house serves as we hope it will, it will meet a great demand among the Disciples and among all the Protestant workers of Mexico.

Healing in India

Nine New Christian Nurses Get Diplomas at Bilaspur

NINE young women received their nursing certificates at the annual graduation ceremony of the Jackman Memorial Nursing School this past March. The school is a part of Jackman Memorial Hospital of Disciples of Christ in Bilaspur, M. P., India.

A report on the Nursing School, given by Mrs. A. James of the staff at the graduation ceremony, included the following items:

- From 112 applicants for nursing training in 1958, twelve students were chosen who are now well on in their first year of work.
- According to the rules of the Indian Nursing Council, public health has been integrated into the nursing curriculum. The public health worker's activities include going into the villages for immunization programs; supervising the students' teaching on cleanliness and nutrition; home calls, pre-natal and post-natal clinics; and nutrition exhibits and lectures.
- Last November the Mid-India Board meeting and the Nurses' Auxiliary conference were held in Jhansi. Mrs. James was elected secretary-treasurer of the Nurses' Auxiliary to serve for three years. The next conference will be held in Bilaspur.

Introduced Nine Graduates

After the annual report, Disciple missionary Miss Ruth Mitchell introduced the nine graduates. Dr. M. V. Kamath, civil surgeon from Bilaspur, presented the certificates. The service closed with a candle-lighting ceremony.

After the graduation service, guests went to the Nurses' Home where about 250 persons enjoyed an Indian dinner. A report says that everyone seemed quite happy and satisfied with the evening, which marked the beginning of a new career for nine young women.

Making History Real

High School Task Becomes A Venture in Understanding

By JAMES W. CARTY, JR.*

FOR a moment the high school student was puzzled about what subject to select for a term paper in his American history class.

He asked the teacher if the report might deal with a current religious institution making a significant impact on the community where they lived. The educator nodded in agreement. The youth was encouraged to write a history of his local Disciples of Christ church.

He gathered material by interviewing the minister and old-time members and by checking the congregation's records. He also showed the wider background of his congregation by including information on the world-wide missions program of Disciples.

By preparing this paper the student be-

*Mr. Carty, a minister of Disciples of Christ, is religious news editor of *The Nashville Tennessean.*

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for descriptions of these attractive bonuses, see HERE AND THERE WITH WORLD CALL, page 50 of May issue.

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came more familiar with his communion. The teacher, a member of another religious group, also learned about the program and vitality of the Disciples.

This same approach can be used by students and adults alike in learning more about the history of their faith and in being missionaries in informing others in schools and the communities. The result will be a more informed public.

Laymen and women—and ministers—can appear on programs of civic and service groups. Pastors can give talks to the ministerial associations. The result: history—missions—will be seen as a living part of the present.

Hong Kong Boy

Sketch Shows Refugee Plight

EDITORIAL NOTE: *This article, written anonymously by a church worker, describes a typical tragedy caused by the overcrowded conditions in Hong Kong. Help for the refugees from Red China is being provided by Church World Service and other voluntary relief and rehabilitation agencies. Disciples of Christ share in the program through their annual Week of Compassion offering.*

HE stood patiently outside the wholesale market in Kennedy Town—the scrawny kid in a dirty, worn-out cloth jacket over a faded red sweater.

He was waiting for his evening meal—leftovers of families living nearby.

It had been more than a year since his mother left him to remarry; and he has been wandering in the streets, begging for a living since.

His name is Kwong Chi-cheong; he is eleven years old but is small for his age. He appeared quite intelligent when he chatted with me.

He, however, did not want to speak about his mother. He dismissed the subject by simply saying, "I don't know where she is. . . . I don't know when she left."

Climbed to Tiny Hut

At night he would climb up the hillside off Smithfield Road to the tiny hut which he shares with his elder sister Kwong Po Ping, who is thirteen years old.

His sister goes out to work as a maid servant. In the evening she comes home to take care of her younger brother.

"My father died long ago in the country," little Kwong said to me.

"I studied for a few months, but I am not studying now. . . . I can write my own name."

A neighbor of his said that Kwong's mother left over a year ago. She took the elder and youngest daughters with her. Kwong Po Ping, the sister, left the mother, however, in order to be with her brother.

The boy's father died about six years ago in their village in Wai Chow, Kwangtung Province, China. Kwong now begs for a living and on bad days when he comes home empty handed, a neighbor sometimes shares his own meager fare with him.

From East Coast and West Coast—

Churches Adopt Every Home Plan

FROM East Coast Massachusetts and West Coast California two more churches are reported as putting the *World Call Every Home Plan* into operation. Ministers of churches at Lynn, Massachusetts, and Ventura, California, are happy over the action taken by their congregations.

At FIRST CHRISTIAN CHURCH, LYNN, MASSACHUSETTS, minister *Norman Zane Knoy* writes that "WORLD CALL serves as an important link in keeping the membership informed about the larger work of the brotherhood. This is especially important to us as we are geographically isolated from the bulk of our churches.

Know of Developments

"Most of our members," says Mr. Knoy, "are unable to attend International Convention assemblies. And often this is true of area conventions, because of the distances involved. Through WORLD CALL we can still know of new developments and approaches in the world mission of the church. Also, with WORLD CALL as the assumed background, we can begin to talk about our brotherhood work with an assurance that what you say makes sense."

Mr. Knoy also regards WORLD CALL as "a good antidote for the provincialism that makes people slow to see or institute new programs."

Ned M. Romine, who ministers to FIRST CHRISTIAN CHURCH, VENTURA, CALIFORNIA, says that his people had many comments of appreciation for the WORLD CALL as it began coming to their homes.

Help in Contacting Members

"WORLD CALL," says Mr. Romine, "does a good job of helping us in contacting new members and shut-ins and persons who need to be knitted more closely into our fellowship. It also helps our staff and committee chairmen be more aware of such families in our church. It calls for a constant check on new addresses and new names and removals. This tends to keep us on our toes in regard to the status of our membership.

"The mechanics of the Plan," adds Mr. Romine, "have worked smoothly. The benefits are obvious. We are well pleased. Next year we expect to do more in our functional committees to stimulate careful reading of this fine magazine in all of the homes."

Mr. Knoy

Mr. Romine

"Pen Pals" and a Bible

By Y. SHIONOYA*

IN January, 1958, I wrote to the postmaster in Foulridge, England asking him if he could kindly trace a Mr. Williamson, who was my "pen pal" some fifty years ago. It was this man who sent me a Bible, and it was the very Bible that led me to Christ. I wanted to tell Mr. Williamson that the Bible he had sent me made me a Christian and later a Christian minister.

An answer from the postmaster came to me a month later. He said in his answer that he had succeeded in tracing my friend. On April 10 I received a letter from Mr. Williamson. I learned that he had been in the office of the Chief Constable of Northampton for a period of thirty-two years and now had retired from the office and was working as a national chaplain for the Gideon Society in the British Isles. He said in his letter that he was 68 years old. This, also, was my age.

Reported in Press

The revival of our correspondence after a lapse of half a century was reported by two large daily newspapers in Japan and by the *Christ Weekly*, a church publication.

Indeed it was not a human work but a wonderful work done by our living God. The October, 1958, issue of the magazine of the Gideons International in Chicago carried a very interesting article under the title, "Pen Pals Fifty Years Later."

Recently the Japanese Minister of Justice cited twelve prison religious workers throughout the country to honor them for their contributions to the reformation of prisoners. I was one of the twelve. On receiving the letter of thanks from the Justice Minister, I answered, "It is not I but Christ who deserves the citation."

As a delegate from the prefecture of Akita, I participated in the Second International Study Conference on Child Welfare which was held in Tokyo. I was asked to talk on "Children's Accidents and Their Prevention" at the group meeting.

Learned of Restriction

However, since I had learned that no particular faith was to be mentioned at such an international meeting as that, I cut the part in which I mentioned Christianity. Instead, I closed my talk by saying, "All children shall increase in body, in wisdom and in spirit to be 'whole men' so that they may do their best to realize the world of true peace."

The meeting was over, and when I was leaving the room I found two ladies waiting to talk with me. I found them to be Christian welfare workers from the Philippines. We talked together and came to the conclusion that the child welfare program should be established on the Christian faith. I was so happy to have the honor of their acquaintance. Surely there is no racial difference when we are branches of the True Vine.

*Pastor Shionoya is minister of the Ichiban-cho Christian Church, Akita, Japan, one of the early churches established by missionaries of Disciples of Christ. The church is now part of the United Church of Christ in Japan (Kyodan).

Tiberias Hospital Closes

UNHAPPY news from Israel is that the famous Tiberias Hospital is to close down . . . . [See article on hospital in World Call, February, page 45.] This is the result of a policy decision of the Israeli state and reflects not only the difficulty of the Christian church there but the dilemma in which the Jews find themselves, for the struggle is on between the orthodox and modern Jews.

Thousands of babies have been born in the Church of Scotland hospital at Tiberias, and there is an entry for representatives of the church into thousands of homes in northern Galilee. Voluntarily patients have attended the religious services at Tiberias, and the relations established have been profitable for the evangelistic work of the church.

The orthodox element in Israel have, however, viewed this link between the church and the Israeli state with great anxiety. To them it has appeared as if the Israeli state was subsidizing a Christian mission. To end the connection has been difficult, as funds were not available to complete the midwifery and gynaecological pavilions at the new state hospital at Poriyah some ten miles from Tiberias which is to take over the work from Tiberias.

This year priority was given for the completion of these buildings at the expense of the new synagogue for the Knesset (parliament). The new wings at Poriyah will be completed by March 31, and the department of health intends to send all new cases to Poriyah from April.

There are two difficulties still to be overcome—staff and equipment. The Department has asked permission to purchase, or hire, the equipment of the Tiberias Hospital. It has also requested members of the staff of our hospital to go to Poriyah and carry on the work there. It is a great compliment to our medical and nursing service over these years.

The situation has its ironical side, too, for while orthodox Jewry have now got over the difficulty of subsidizing a Christian mission they will still have to pay the salaries of Christian doctors and nurses in the new hospital!

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Indian Leaders

Friends Gather at Pendra Road to Mark Anniversary

By MARY POLLARD*

ON March 6, 1909, Panna Lal and Priya Bai were married by missionary O. J. Grainger at the annual convention of Disciples of Christ in India, held at Jabalpur. Panna Lal had just completed his four years of study in the Bible college; Priya Bai came from the girls' home in Deogarh. Both were orphans of famine times about 1890, and their missionary "parents" were the only parents they remembered.

Mr. and Mrs. William E. Rambo, missionaries in India from 1891 to 1904, had been sure of Panna Lal's ability and had sent him to Bible College when he finished the school course in Damoh.

In the course of the years this Indian couple served as evangelist and pastor and as Bible woman in Mahoba, Kotah, Damoh, Mungeli, Pendra Road, and Kotmi, and on retirement they settled in Pendra Road.

It was in Pendra Road on March 6 this year that a crowd of relatives, friends and co-workers gathered to celebrate with them their golden wedding anniversary. Eight of their nine children, and most of their sons-in-law and daughters-in-law and grandchildren, were present. One daughter was not able to take leave from the school in another district of which she is the headmistress. Two of the daughters are headmasters' wives, one a pastor's wife, and one a doctor's wife and nursing superintendent of Takhatpur hospital. One is a Bible woman in Mungeli. Of the sons, one is in military service, one is in a government office, and the youngest is pastor of the United Christian Church growing up in the Russian-sponsored steel project town of Bhilai.

As a family they totaled fifty-seven persons—two parents, eighteen sons and daughters with their spouses, thirty-four grandchildren, the wife of one, and two great-grandchildren.

After tributes and sketches and the services of joy and thanksgiving, the eight children present gave brief statements of what their parents and their home life had meant to them. This was the high point of the program for many. Everyone enjoyed the fellowship, the decorations, the gracious hospitality, the dinner, and, yes, even the picture-taking.

*Mrs. Pollard is a missionary in India with The United Christian Missionary Society.

Low-cost Churches

JOHN W. Harms, Disciple who is the executive vice-president of the Church Federation of Greater Chicago, recently stressed the need for a church building that corresponds to the prefab home now within the cost range of a great segment of American society.

Addressing the national Church Design and Building Conference in Chicago, he said that "somehow we must find ways and means to design church facilities which can serve the people during the beginning months and first years of the congregation's existence." He also called for long-term lending policies to help new churches.

Role in a New Congo

A LANKY young teacher rolled up on his bicycle. We wondered if he needed time off because a relative had died. Did he want to borrow money? Was he going to complain because he hadn't got the chalk he'd written for several weeks ago? That, unfortunately, was the general tone of the visits of the back-country preachers.

But this time it was different. The monitor handed Charles a letter in French and asked him to translate it for him into his own mother tongue, Lonkundo.

The letter contained a list of names, among them this young man's. He'd been chosen to sit on the city council—to play a lead role in the new, *voting* Congo.

He? A teacher with less formal schooling than many others? He? A country boy? Yes! That's what the letter said. Charles read it for him a second time.

Bofale slid the envelope into his shirt pocket and held the handlebars of his bike a little surer as he rode away. There was satisfaction on his face—like the satisfaction which I saw when I turned again to look at Charles.

—MRS. CHARLES JOHNSON

Belgian Congo

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"Courage" India Convention Theme

Disciples Hold Assembly at Church in Bilaspur

By ANNA BENDER*

BE strong and of good courage; for the Lord your God is with you wherever you go." This was the theme of the convention of Disciples of Christ in India which met at the Bilaspur church in Madhya Pradesh last February.

Meetings were held by three separate bodies, each having its own officers and transacting its own essential business. The ***Mission Convention*** opened the first afternoon with K. W. Bonham presiding. This body includes all missionary personnel working with The United Christian Missionary Society in India and Nepal. The number of missionaries grows fewer each year as the older missionaries retire and as Indian leaders take over much of the work of the mission.

Besides missionary personnel, the Mission Convention also includes all persons in charge of the work of the United Society in the Mid-India area; English-speaking pastors of Disciple churches (English is the language medium of the Mission Convention); and a few fraternal delegates and other invited guests.

The second group, the ***Convention of Churches,*** met the next afternoon. This body includes delegates chosen and sent by the local congregations; pastors of all churches in the Mid-India area; and a few missionaries selected by and representing the Mission. The language medium of this convention was, of course, Hindi.

Met Together

From the third afternoon onward, the two bodies met together as the ***Church in India Convention,*** with S. M. Masih presiding. It is hoped that this newer body can be so constituted and recognized, both by the government and by Disciples of Christ in India and America, that this newer body can assume full responsibility for the works and concerns of both the first two bodies mentioned. Much time was, therefore, allowed in this convention for discussion of the proposed constitution for this body. The actual drafting of the constitution was, of course, left to a special committee.

Although considerable time had to be spent in attempting to solve current problems and in transacting the necessary business of these three bodies, an exceptionally fine spirit of unity prevailed.

Reports of the work in progress in Nepal, in Orissa and in the Madhya Pradesh area made us realize anew the way in which God works through dedicated persons everywhere. The account of the rapid growth of the church in the Orissa field was inspiring to us all.

During each of the six days of the Convention several inspiring messages were brought to us by various speakers. The guest speaker was Caldwell Smith, director of the Missionary Language School at Allahabad. He gave a series of five thought-provoking messages, challenging us to live our faith as those sent of God, committed to the work of God, and ready to sacrifice ourselves for God and the redeeming of his needy children.

The spiritual tone of the whole convention was enriched by the music provided by the convention organist, Robert John Bonham, and the soloist, Mrs. Doris Detweiler.

Services held included a welcome to new and returning missionaries—all too few of these; a farewell to those going home for furlough or retirement—too many of these to suit us; the memorial service for our fellow workers who have entered into their new life beyond death since the last convention; and the World Day of Prayer service at the Christian Women's Fellowship meeting.

The closing session was one of prayer and rededication of ourselves to God and the tasks before us. We were thankful for fellowship in Christ as we broke bread together at the Lord's table. We were grateful, too, in the remembrance of friends and fellow workers in America who support our witness for Christ in India. Together we go forward into the future with confidence and courage, because the Lord our God also goes with us.

*Miss Bender is a missionary in India with The United Christian Missionary Society.

Aid Manifesto

Cites Basis for Relief

A MANIFESTO for Christian interchurch relief work was read recently at the meeting of the U. S. Conference for the World Council of Churches, held at Buck Hill Falls, Pennsylvania.

Howard Schomer, president of Chicago Theological Seminary, told the annual meeting that such aid was "absolutely inevitable today" because it is basic in the Christian ethic.

He cited these principles on which interchurch aid is based and conducted:

"1. Christian relief work is spiritually grounded, a response by the believing community to the very nature of God.

"2. Christian relief of human need is grounded in the Christian understanding of human nature as a broken reflection of the divine nature.

"3. The churches of the whole world are called to offer this ministry to . . . need.

"4. Interchurch aid is gratuitous, seeking no other end than to relieve human suffering through Christian service.

"5. Interchurch aid is planned in partnership between the churches.

"6. The key organs of the interchurch aid process are the ecumenical planning bodies in each country.

"7. The direction of growth, of more effective and more faithful interchurch aid, is that of assured resources for broad goals over long periods."

DON'T TAKE A VACATION FROM GOD

Summer, the season of planting and harvest, a time of out-of-doors recreation, is most of all a time for spiritual renewal. It is an opportunity for mankind to grow closer to his Maker. So, with all your vacation plans, don't take a vacation from God.

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Here and There . . . With *World Call*

Dear World Call Reader:

It doesn't seem possible that the end of the missionary year has come again. But it has, and June is the last month subscriptions can be counted for the 1958-59 Ten Per Cent Legion. Perhaps a word of explanation about the Legion is in order here.

To qualify for the Ten Per Cent Legion a church's subscriptions for the year must equal at least ten per cent of the resident membership as given in the current *Year Book*. This does not mean ten per cent of the families or of any organization, but the resident membership of the church as the *Year Book* gives it. A minimum of ten subscriptions is required for a church to qualify.

We keep a record of every order received; and after the last one postmarked before midnight, June 30, is recorded, subscriptions for each church are totaled. Those whose subscriptions equal ten per cent of the resident membership are listed in the September issue of WORLD CALL.

A listing in the Ten Per Cent Legion is an honor churches covet, and each year the list grows. We anticipate a substantial increase this year, and with good reason.

There has been a noticeable increase in subscriptions across the country in churches that have celebrated World Call's fortieth anniversary. Many will qualify for the Legion as a result. I wish there were space to share with you reports of some of the elaborate World Call birthday dinners which have been held. "Forty Years with World Call," the program planned especially for anniversary dinners, has been widely used and has drawn much favorable comment.

Another program which has received wide acclaim calls for an all-male cast. Men have enjoyed taking part in "That Reminds Me," and from the number of subscriptions their efforts have inspired, they have done an excellent job.

Of course, the Special Bonus Offer will increase subscriptions in many churches and bring them into the Legion. I told you about the offer in my letter last month, but if you missed it, look up your May WORLD CALL and read it.

When the bonus offer means accessories from The Wright Studio, World Call secretaries get busy. They get lots of help, too, for everybody wants not one bonus, but several. More than eleven hundred bonus packets were sent to churches last year.

Has your church asked for a bonus yet? There is still time to get some club orders together. And if you are not eligible for the Legion now, maybe they will qualify you. But above all, don't let your church miss Legion rating by one or two subscriptions. It has happened, you know.

While we are talking about subscriptions, better look in the lower, right corner of your address label and see when your subscription expires. Remember, you should renew two months before your expiration date. If you do, we can promise you will not miss an issue, and all issues will be delivered on time.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Centennial Bible

A deluxe edition of the Bible has been published by the Japan Bible Society in Tokyo to commemorate the one hundredth anniversary of Protestantism in that country. First printing of the edition was 20,000 copies.

The translation is that of the celebrated "Kogotai," or colloquial Japanese Bible which, when it appeared in 1955, was honored as the Book of the Year by *Mainichi Shimbun,* one of the nation's leading daily newspapers with a circulation of more than 4,000,000.

Next Month

What happens when a downtown church decides to sponsor a new church in the suburbs and puts its total effort into the project? This is the question to be answered in a pictorial article in the July-August issue, which lifts up the program of church extension.

Also in the next issue will be articles dealing with social action in the rural church, religion and patriotism, the Denver International Convention Assembly, and community development work in the Philippines. Also President A. Dale Fiers of The United Christian Missionary Society will tell of his recent Latin America trip.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1958, to March 31, 1959, Compared with July 1, 1957, to March 31, 1958

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1957-58	1958-59	1957-58	1958-59
Churches	$1,362,214.72	$1,530,544.79	$390,294.55	$396,047.52
Sunday Schools	187,883.96	193,143.23	13,446.18	12,062.32
Christian Women's Fellowship	988,993.06	1,047,086.63	22,690.37	23,409.19
Guilds	35,140.84	33,712.76	1,952.36	727.11
Youth Groups	71,544.66	70,505.61	1,793.61	1,260.05
Children	5,625.16	5,655.83	2,031.83	1,929.18
Individuals	20,033.75	17,928.17	52,905.78	59,298.56
Grand Totals	$2,671,436.15	$2,898,577.02	$485,114.68	$494,733.99
CWF and Guild Totals	$1,024,133.90	$1,080,799.39	$ 24,642.73	$ 24,136.30

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts, $227,140.87—8.503%
Loss in designated gifts, $9,619.31—1.983%

Last Column

Church Membership

CHURCH membership has little significance if it is looked upon as a sort of device, a quick and easy solution to the spiritual issues of our existence. These days, people are looking for short cuts to desirable ends. They want detergents that take grease out of clothes without rubbing, cars that automatically avoid collision, appliances that tune the television set without making the viewer leave his chair.

This search for getting things done with the least effort is sometimes reflected in the attitude of parents toward religion. Some parents seem to think that church membership, in and of itself, is a ready-made guarantee of soul-safety for their offspring. Such parents pay no attention to the duties, beliefs and churchmanship which are involved in the acceptance of Christian discipleship. . . .

—WARNER MUIR
The University Christian

Half way through her First Reader, and very proud indeed of her newly acquired skill, little Eloise eagerly asked: "Mama, do I know more than I don't know?"

—*North Carolina Christian Advocate*

How to Use a Home

We dedicate these rooms that through love they may be transformed into a home. . . . We dedicate this home to work and leisure, to serious thought and gaiety of laughter, to music and the lifting of the heart; this home to love and comradeship, to courtesy and mutual understanding; to loyalty and high fellowship; the life of the home to the service of God and man as a fragment of the kingdom of heaven and a threshold to the life eternal."

—FROM A HOUSE DEDICATION SERVICE IN THE PHILIPPINES

Every man has a right to his opinion, but no man has a right to be wrong in his facts.

—BERNARD BARUCH

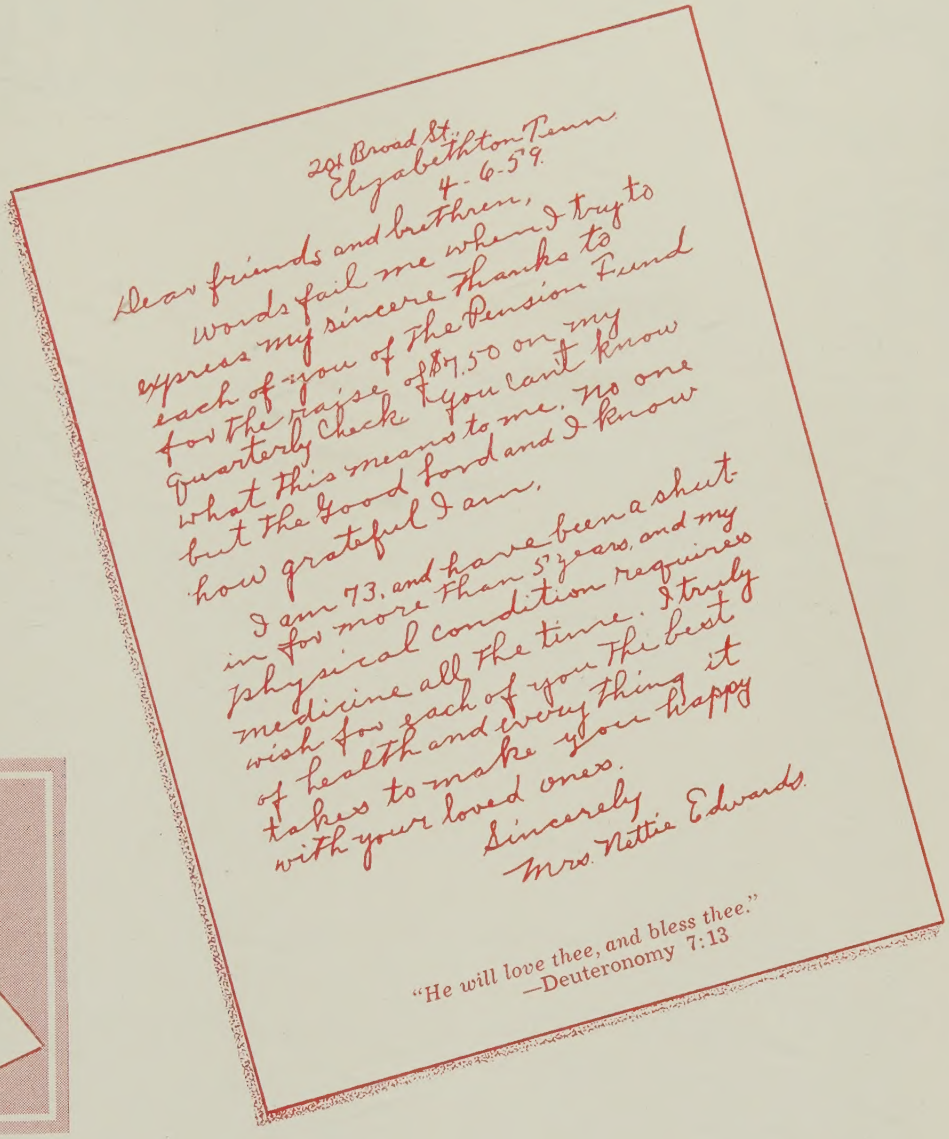
Love Your Enemies

This story was told of General Robert E. Lee: Hearing General Lee speak in the highest terms to President Davis about a certain officer, another officer, greatly astonished, said to him, "General, do you not know that the man of whom you speak so highly to the President is one of your bitterest enemies, and misses no chance to malign you?"

"Yes," replied General Lee, "but the President asked my opinion of him; he did not ask for his opinion of me."

—*Friendly Chats*

A *Thank You* to the Churches



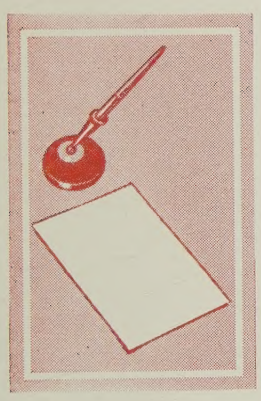
204 Broad St.
Elizabethton Tenn
4-6-59.

Dear friends and brethren,
Words fail me when I try to express my sincere thanks to each of you of The Pension Fund for The raise of $7.50 on my quarterly check. You can't know what this means to me. No one but The Good Lord and I know how grateful I am.

I am 73. and have been a shut in for more than 5 years, and my physical condition requires medicine all the time. I truly wish for each of you The best of health and every thing it takes to make you happy with your loved ones.

Sincerely
Mrs. Nettie Edwards.

"He will love thee, and bless thee."
—Deuteronomy 7:13



The above represents the gratitude of several hundred faithful servants of the church. We pass this thankfulness along to all those churches who, through Unified Promotion, helped 911 aged ministers, missionaries and their widows through Ministerial Relief and Supplemental Gift Pensions.

Remember, the current year closes June 30. Send your gifts to Unified Promotion by that date.

PENSION FUND OF DISCIPLES OF CHRIST
800 TEST BUILDING INDIANAPOLIS 4, INDIANA

June 30 closes the Church's missionary year.

Give . . . so that no Kingdom cause will suffer . . . so the new year of APPRAISAL AND FORECAST will begin on a high note of confidence.

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. . . the unified outreach of the Christian Churches